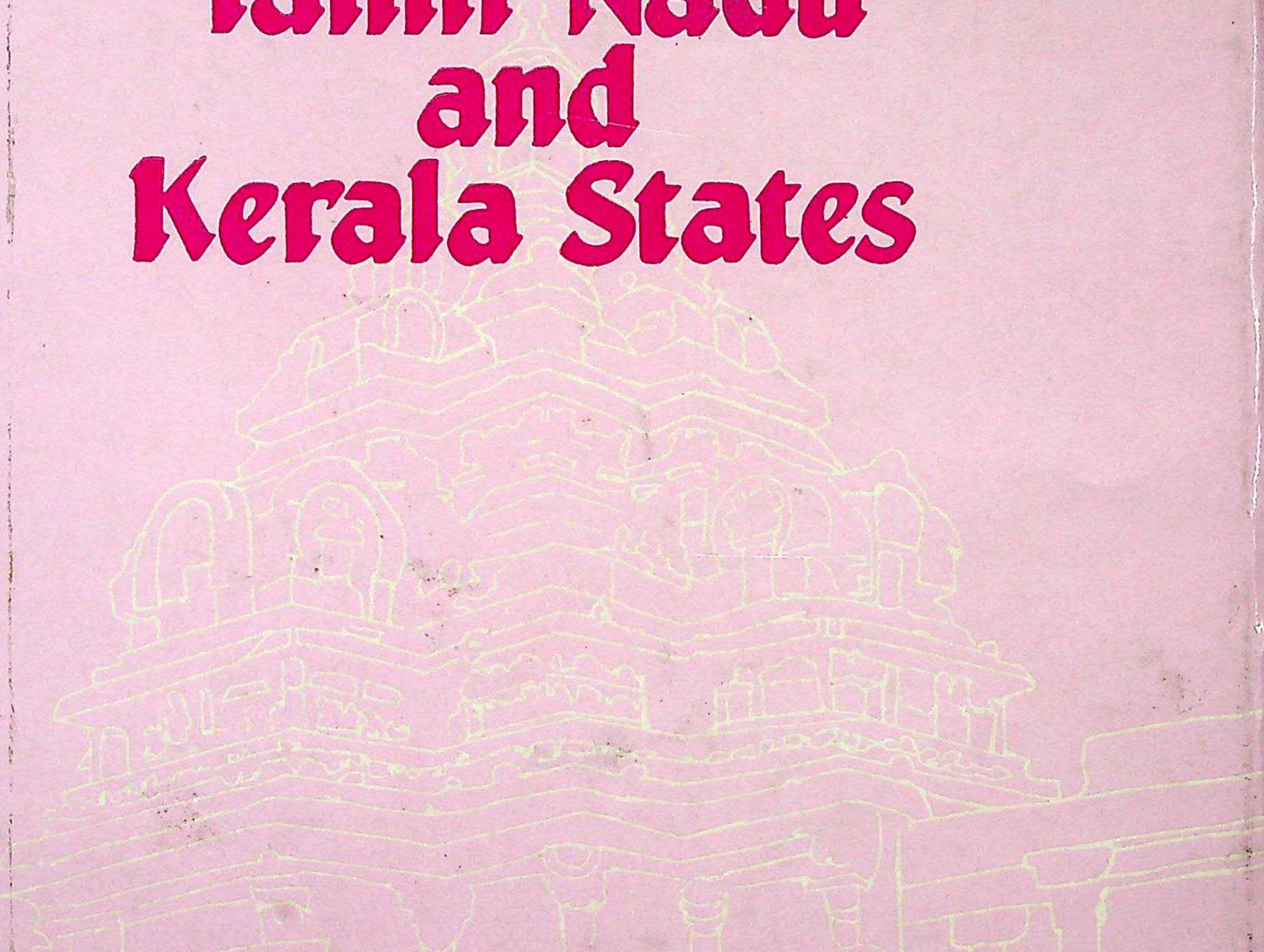
A TOPOGRAPHICAL LIST OF

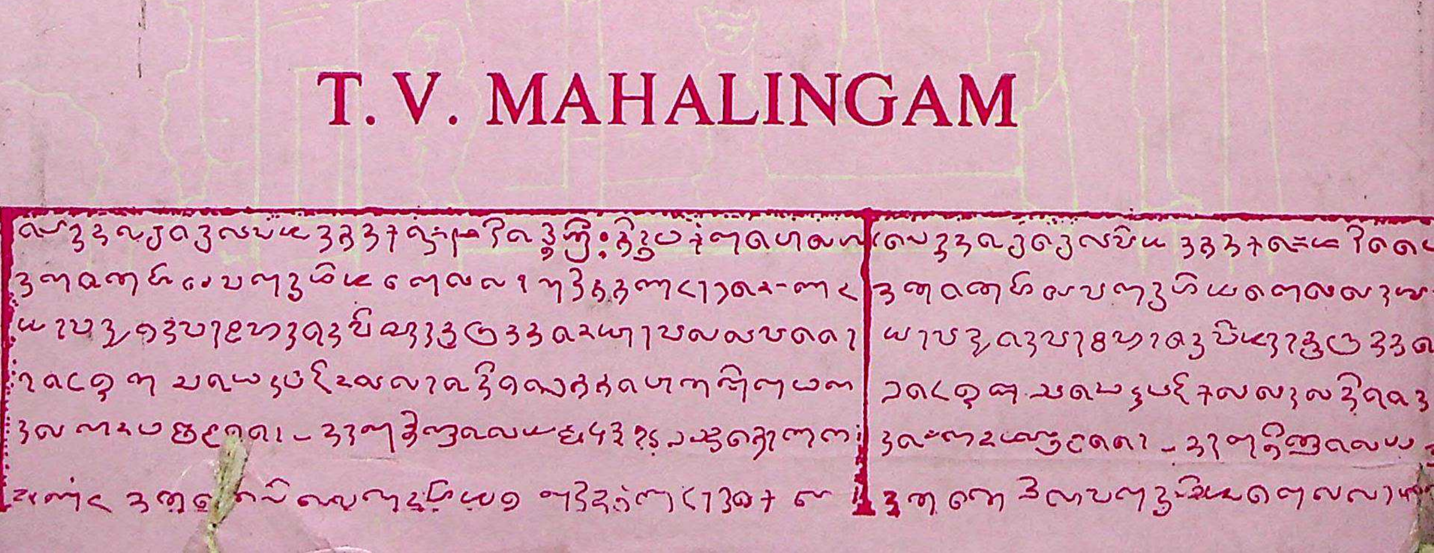
INSCRIPTIONS

IN THE

Tamil Nadu and Kerala States



T. V. MAHALINGAM



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A TOPOGRAPHICAL LIST OF INSCRIPTIONS IN THE Tamil Nadu and Kerala States

T. V. MAHALINGAM

INDIAN COUNCIL OF HISTORICAL RESEARCH
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FOREWORD

The reconstruction of many aspects of ancient Indian history during the last half a century has largely been possible on account of the epigraphical testimony that has been forthcoming in an abundant measure thanks to the vigorous and continuous efforts of the Archaeological Survey, Departments of Archaeology of State Governments and erstwhile princely states, universities and other research institutions. It has been estimated that more than one lakh inscriptions have so far been published or noticed. The inaccessibility of volumes and journals where these inscriptions have been either noticed or published has been a constraint on the research efforts of scholars. To meet this situation the Indian Council of Historical Research took up the task of funding the work of updating *A Topographical List of Inscriptions of Tamil Nadu and Kerala States* which were earlier prepared in 10 volumes by Professor T. V. Mahalingam at the instance of University Grants Commission. The ICHR is now happy to publish these volumes.

The value of these volumes lies in the fact that the material available herein will facilitate systematic researches on the political, social, economic and cultural aspects of the ancient and early medieval history of Tamil Nadu and Kerala which will ultimately result in achievin ga better historical perspective of the country. An attempt similar to the one aimed at by the present series was made by Rangacharya early in the present century but the subsequent accretion of epigraphical material on enormous scale has ne essitated a thorough revision and updating. I earnestly hope that these volumes will meet the requirements of researchers and students interested in and working on the history of South India.

LOKESH CHANDRA
Chairman
Indian Council of Historical Research

NEW DELHI
December, 1984

PREFACE

India is rich in epigraphical wealth, and so far about 75,000 inscriptions, long and short, have been collected and noticed in different publications devoted to epigraphical studies and research. They cover a period of about 2,000 years, roughly from the third century B.C. Of them more than 50,000 inscriptions are from South India itself covered by the present States of Tamil Nadu, Kerala, Karnataka, Andhra Pradesh, parts of Maharashtra and Orissa and the Union Territories of Pondicherry and Goa. Some hundreds of them are engraved on plates, generally of copper and occasionally of silver, and have been recovered. The original Reports, journals and other publications in which they first appeared are not easily available to all scholars working on them in different parts of India. Therefore, a series of volumes containing a full and detailed list of all the inscriptions collected and noticed in the country is an essential need for any research pursuit.

* * *

Hence the Central Advisory Board of Archaeology at its meeting held at Bubaneshwar, on 30th September 1959 resolved that "A Topographical List of Indian Inscriptions from the earliest times to c. 1300 A.D." be prepared and that the work may be undertaken by some select Universities in India. The University Grants Commission to which the plan was referred agreed with the proposal, kindly accepted to finance the whole scheme, and decided that the preparation of the work was to be entrusted to four Universities, namely those of Nagpur, Calcutta, Mysore and Madras. The Nagpur University was to prepare under the supervision of Dr. V.V. Mirashi, a list of inscriptions in the States of Maharashtra, Gujarat, Madhya Pradesh, Rajasthan and Goa. The Calcutta University was to prepare under the supervision of Dr. D.C. Sircar, a list of inscriptions in the regions of Assam, East Pakistan (now Bangladesh), West Bengal, Bihar, Uttar Pradesh, Orissa, Punjab, West Pakistan, Jammu and Kashmir, Tripura, Manipur, Delhi and Himachal Pradesh; the Mysore University was to prepare under the supervision of Dr. M. Seshadri, a list of inscriptions in the States of Karnataka and Andhra Pradesh; and the Madras University was to prepare a list of inscriptions in the States of Tamil Nadu and Kerala under my supervision. However, the work could not be started till 1964 in any of the four Universities on account of the national emergency created by the Chinese aggression.

* * *

In the mean time the Archaeological Society of South India had a project for preparing "A Topographical List of Monuments and Inscriptions in the Madras State" with financial assistance from the Central and State Governments for the purpose.

The Society requested me to do the work. But I was not able to take it up as the University Grants Commission had already given final sanction to its scheme and I was to do the work for the Madras and Kerala States.

* * *

After the national emergency was over, the work in the Madras University was started on 1.7.1964 and the draft of the Topographical Inscriptions in the Tamil Nadu and Kerala States was practically completed by 30.4.1970, though the work had to be suspended twice for a total period of one year and eight months during the period. The draft of the manuscript of the work was ready by September 1972.

* * *

Though the draft of the manuscript was made ready by 1972, it had to be finalised and published. The publication of the work which would run into several volumes could not be taken up immediately on account of the huge cost it would involve. It was at this stage that the newly formed Indian Council of Historical Research, one of the main objects of which is to make easily available source material for different periods of Indian History, kindly offered to the University Grants Commission that it would give financial assistance for the publication of the volumes. The University Grants Commission accepted the offer. The Indian Council of Historical Research subsequently requested me to undertake the preparation of the final copy of the Topographical List of Inscriptions in the Tamil Nadu and Kerala States up to c. A.D. 1300 and complete it by 1978. I accepted the request and started work on the project on 1st October, 1973.

* * *

The inscriptions in the Tamil Nadu and Kerala States from the earliest times to c. A.D. 1300 totalling about 16,000 have been indexed according to the following pattern:

General number

Ref.:
Location
Language; Script used; Number of lines (if published)
Dynasty *or* Family; King (as given in the record); King (as identified) ; regnal year or year of the inscription with equivalent Christian Era or the century of the record.
Summary of the record.
Remarks (wherever necessary).

The above proforma is intended to give all the details available from an inscription. Reference or references to an inscription, its final place, language and script used, number of lines in the epigraph if it is a published one, remarks on its condition *viz.*, fragmentary, erased, builtin, mutilated, etc., dynasty to which the inscription is assigned, the name of the king with titles as given in the epigraph, the identification of the king, his regnal year or the year of the inscription if given, and finally the equivalent Christian Era date are given. Then follows a summary of the inscription. Besides these, appropriate remarks, reasons for the identifications made, cross references, remarks made by the editor of the inscription, etc., are presented as foot notes wherever necessary.

The undated inscriptions and inscriptions not containing useful data for identifying the king have been tried to be fitted into the fixed chronological framework. For example, the inscriptions dated in the reign period of kings mentioned only as Parakēsarivarmaṉ, Rājakēsarivarmaṉ, Tribhuvaṉachakravartiṉ, etc., are difficult of assignment. Similarly are the records of such kings mentioned only as Kulōttuṅga-Chōḻadēva and Rājarājadēva. Such problems in identification and arrangement have been examined carefully and the inscriptions have been accommodated into the chronological frame to the extent possible. Some of the inscriptions have been assigned to a particular century, considering the palaeography of the record if it is given, its general content, the name of the deity, temple or city referred to in it, imprecations used in it, etc. Doubtful identifications are indicated by a question mark.

* * *

Regarding the arrangement followed, all the inscriptions in each village have been arranged chronologically and villages have been arranged alphabetically under each taluk and likewise taluks under each district. All the inscriptions in each of the districts in the two States have been given continuous general numbers. The list is mainly based on the inscriptions collected till 1964 by the Office of the Chief Epigraphist, Archaeological Survey of India. Further, inscriptions published or noticed in other publications like V. Rangacharya's *Topographical List of Inscriptions of the Madras Presidency* (1919), *Inscriptions of the Pudukkottai State* (1929), Sewell's *List of Inscriptions in Southern India* (1932), *South Indian Temple Inscriptions* (1953), *Cheṅgam Naḍukaṟkaḷ* (1972), etc., have also been consulted. Though the list contains mainly notices of inscriptions collected upto 1964 by the Office of the Chief Epigraphist, Archaeological Survey of India, I have made use of the relevant inscriptions published in different volumes upto 1972 while processing the manuscript for the press, in order to make the list as detailed and useful as possible.

* * *

It may be mentioned here that the present List of Inscriptions in the Tamil Nadu and Kerala States stops with c. A.D. 1300. The inscriptions covering the Vijayanagar period (c. 1336 to 1650) which are found in South India (Tamil Nadu, Kerala, Karnataka and Andhra Pradesh States and the Union territories of Pondicherry and Goa) and number about 9,000 are now being prepared by me with the help of Dr. B.R. Gopal, Epigraphist, Kannada Research Institute, Mysore University, Mysore for the Indian Council of Historical Research. The work which is being done on the same plan as the present one is expected to be completed by 1976. Thus the two lists will cover the period from the earliest times to the end of the Vijayanagar period. It is hoped that they will be found useful to all advanced students and research workers in south Indian history and culture.

* * *

I am under deep obligation to the University Grants Commission which suggested to the University of Madras that the preparation of the Topographical List of Inscriptions in the Tamil Nadu and Kerala States may be entrusted to me and the University of Madras itself which permitted me to accept the work and prepare the List. Dr. A. Lakshmanaswami Mudaliar, former Vice-Chancellor and Member of the Syndicate of the University took great interest in the project and gave me every encouragement and help for doing the work. Mr. N. D. Sundaravadivelu, the present Vice-Chancellor who is equally interested in the project gave me all facilities to complete the preparation of the draft. I am beholden to them for all their encouragement and help which made it possible for me to make ready the draft in a reasonably short time in the midst of the heavy schedule of work I had as Professor of Ancient History and Archaeology in the University.

* * *

In the preparation of the draft list, I received assistance from the following Research Fellows in the University of Madras: (*i*) Mr. R. Gopalan, (1.7.1964 to 28.2.1966) and (11.4.1966 to 30.4.1970); (*ii*) Mr. V. R. Parameswaran Pillai, (1.7.1964 to 17.9.1964); (*iii*) Mr. B. Sitaraman, (5.5.1965 to 29.12.1965); (*iv*) Y. Subbarayalu, (11.8.1966 to 30.4.1970) and (*v*) Mr. P. Shanmugam, (8.11.1971 to 7.11.1972). Since I retired from service, in the University from 1st July 1971, Dr. C. Krishnamurthy, Lecturer incharge of the Department of Ancient History and Archaeology, supervised the remaining work that had to be done to complete the typing and arranging of the draft list of inscriptions. To all of them I am grateful.

* * *

The publication of this 'Topograhical List of Inscriptions in the Tamil Nadu and Kerala States upto c. A.D. 1300' would not have been possible if the Indian Council of Historical Research had not come forward and offered to finance the publication of the same. I am very much obliged to it for its keen interest in the work and its publication. In this connection, I owe an incalculable debt of gratitude to Professor R. S. Sharma, Chairman of the Council who had occasion to go through a part of the manuscript and being satisfied with its immense usefulness for historical research, negotiated with the University Grants Commission for its publication. No words are adequate to express my indebtedness to him.

Ramakrishna Nagar
MADRAS-28
25*th October*, 1974.

T. V. MAHALINGAM

A TOPOGRAPHICAL LIST OF INSCRIPTIONS IN THE TAMIL NADU AND KERALA STATES

VOLUME I

NORTH ARCOT DISTRICT

A

The present volume is the first of the series of volumes on the Topographical List of Inscriptions in the Tamil Nadu and Kerala States upto *c*. A.D. 1300. It contains on the whole 1,192 inscriptions listed and arranged according to the proforma mentioned in the preface. It covers 198 villages in the eleven taluks into which the district has been divided.

A

I acknowledge with pleasure the assistance I received from the following in preparing the final copy of the Topographical List of Inscriptions in the North Arcot district upto c. 1300 A.D. for the press. Mr. B. Sitaraman, Research Officer (on deputation), Indian Council of Historical Research, helped me in checking the references and making summaries of some published inscriptions relating to the List of Inscriptions in the North Arcot district, Mr. K.K. Ramamurthy, Research Assistant, working under me in the project on the 'Cultural History of South India with special reference to the Pallavas' helped me in making summaries of other published inscriptions in the district. Mr. R. Anandasivam, Assistant working under me on the different projects undertaken by me for the Indian Council of Historical Research did the brunt of the work like rechecking the references, giving equivalent Christian Era dates as far as possible, arranging the list chronologically after identifying the kings to the extent possible and numbering the inscriptions, in short making the manuscript ready for the press. Mr. C. Subramanian, typed the major part of the manuscript.

r
amil
Nadu

T. V. MAHALINGAM

Ramakrishna Nagar
MADRAS-28
25th October, 1974.

LIST OF ABBREVIATIONS

acc.	accession
AIB	*Adayar Library Bulletin*
ALV	*Alphabetical List of Villages*, (1972), Pub. Government of Tamil Nadu
APGAS	*Andhra Pradesh Government Archaeological Series*
ARE	*Annual Report On Epigraphy*
c.	circa
Cb.	Coimbatore (district)
cent.	Century
Cg.	Chingleput (district)
CN	*Cheṅgam Naḍukaṟkaḷ*
Dp.	Dharmapuri (district)
dt.	district
EC	*Epigraphia Carnatica*
EI	*Epigraphia Indica*
ESIP	*Early South Indian Palaeography*
IA	*Indian Antiquary*
IEG	*Indian Epigraphical Glossary*
IPS	*Inscriptions (Texts) of the Pudukkottai State*
JIH	*Journal of Indian History*
JOR	*Journal of Oriental Research*
Kali	Kali year
KESH	*Kanchipuram in Early South Indian History*
Kk.	Kanyakumari (district)
Kol.	Kollam Era (*or* Malabar Era)
KSP	*Kerala Society Papers*
MASI	*Memoirs of the Archaeological Survey of India*
MCCM	*Madras Christian College Magazine*
Mds.	Madras (district)
Mdu.	Madurai (district)
MSD	*Manual of the Salem District*

MUS	: *Madras University Journal*
NA	: North Arcot (district)
Ng.	: Nilgiris (district)
Pc.	: Pondicherry (State)
Pk.	: Pudukkottai (district)
PL	: *Prachina Likitangal*
PTTOC	: *Proceedings and Transactions of the Third Oriental Conference*
QJMS	: *Quarterly Journal of Mythic Society*
Rp	: Ramanathapuram (district)
r.y.	: regnal year
SA	: South Arcot (district)
s.d.	: sub-division
SEST	: *Some Early Sovereigns of Travancore*
SI	: *Select Inscriptions bearing On Indian History and Civilization*
SII	: *South Indian Inscriptions*
SITI	: *South Indian Temple Inscriptions*
HISI	: *The Historical Inscriptions of Southern India*
Sm.	: Salem (district)
SM	: *Sāsaṉa Mālai* (Tamil)
SOI	: *Seminar On Inscriptions*
TAR	: *Travancore Archaeological Report*
TAS	: *Travancore Archaeological Series*
TASSI	: *Transactions of the Archaeological Society of South India*
Tj	: Thanjavur (district)
Tk	: Taluk
TLIMP	: *Topographical List of Inscriptions in the Madras Presidency*
TLTI	: *Topographical List of Travancore Inscriptions*
Tn.	: Tirunelveli (district)
Tp.	: Tiruchirappalli (district)
TPC (I)	: Thirty Pallava Copper Plates
TPC (II)	: Ten Pandya Copper plates
Tribh.	: Tribhuvanachakravartin
TTDI	: *Tirumalai Tirupati Devasthanam Inscriptions*

SYSTEM OF TRANSLITERATION

Tamil	*Sanskrit*	*English*
அ	अ	a
ஆ	आ	ā
இ	इ	i
ஈ	ई	ī
உ	उ	u
ஊ	ऊ	ū
..	ऋ	ṛi
..	ॠ	ṛī
..	लृ	ḷu
..	लॄ	ḷū
எ	..	e
ஏ	ए	ē
ஐ	ऐ	ai
ஒ	..	o
ஓ	ओ	ō
ஔ	औ	au
..	अं	aṁ
..	अ:	aḥ
க	क	Ka
	ख	kha
	ग	ga
	घ	gha
ங	ङ	ṅa
ச	च	cha
	छ	chha
	ज	ja
	झ	jha
ஞ	ञ	ña

Tamil	*Sanskrit*	*English*
ட	ट	ṭa
	ठ	ṭha
	ड	ḍa
	ढ	ḍha
ண	ण	ṇa
த	त	ta
	थ	tha
	द	da
	ध	dha
ந	न	na
ப	प	pa
	फ	pha
	ब	ba
	भ	bha
ம	म	ma
ய	य	ya
ர	र	ra
ல	ल	la
வ	व	va
ழ	..	ļa
ள	ळ	ḷa
ற	..	ŗa
ன	..	n̤a
	श	śa
	ष	sha
	स	sa
	ह	ha

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Śembākkam	887 to 889	..	215
Śōḷapuram	890 to 906	..	215 to 220
Tippasamudram	907	..	220
Vakkaṇāpuram	908	..	220
Vēlūr	909 to 911	..	220 & 221
Vriñchipuram	912 to 933	..	221 to 226

WALAJA TALUK (NA-934 to 1012)

Guḍimallūr	934 to 936	..	227
Kalavai	937 to 940	..	227 to 229
Kaṉiyaṉūr	941 to 944	..	229
Karivēḍu	945 to 949	..	230 & 231
Pañchapāṇḍavamalai	950 & 951	..	231
Peruṅgañji	952 to 958	..	231 to 233
Puduppāḍi	959 to 962	..	233 & 234
Pulivalam	963 to 965	..	234
Puṅgaṉūr	966 to 971	..	234 to 236
Śakkaramallūr	972 to 988	..	236 to 239
Shōḷiṅgūr	989 to 995	..	240 & 241
Tiruppāṟkaḍal	996 to 1010	..	242 to 246
Viḻāpākkam	1011 to 1012	..	247

WANDIWASH TALUK (NA-1013 to 1092)

Agaḷūr	1013	..	248
Bādūr	1014 to 1021	..	248 & 249
Dēśūr	1022	..	249 & 250
Kaḷambūr	1023 to 1025	..	250
Kīḻputtūr	1026 to 1028	..	250 & 251

	General Number		*Pages Number*
Kōduṅgalūr	1029 to 1047	..	251 to 254
Marudāḍu	1048 to 1053	..	254 & 255
Maṭam	1056 to 1081	..	255 to 261
Mēlpāḍi	1082 to 1086 1086A and 1086B	..	261 to 263
Nerkuṇam	1087		263
Ośūr	1088	..	263 & 264
Poṉṉūr	1089 to 1098	..	264 to 266
Pūṅguṇam	1099	..	266
Raghunāthasamudram	1100 to 1104	..	266 to 267
Salukki	1105 to 1115	..	267 to 270
Śāttamaṅgalam	1116 to 1122	..	270 to 271
Sīyamaṅgalam	1123 to 1140	..	271 to 276
Śrīpurushamaṅgalam	1141	..	276
Teḷḷār	1142 to 1148	..	276 to 278
Tirukkōl	1149 to 1154	..	278 & 279
Tirumālpāḍi	1155	..	279
Uḷundai	1156 to 1160	..	279 & 280
Vailur	1161 to 1164	..	280 & 281
Vallam	1165	..	281 & 282
Vallimalai	1166 to 1172	..	282 & 283
Vaḻuvūr	1171 to 1178	..	283 & 284
Vandavāśi	1179 to 1180	..	284 & 285
Veḍāl	1181 to 1190	..	285 & 286

APPENDIX I

A. A Copper plate Inscription of Pallava Nripatungavarman	1191	..	287
B. A Copper plate Inscription of Rāja Vīra Chōḻa	1192	..	288

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ARKONAM TALUK

AṆAIKKAṬṬĀTTUR (AṆAIK-KAṬṬĀPUTTŪR)

NA-1

Ref.: *ARE*, 1895, no. 288; *SII*, iii, no. 187.

On a stone.

Tamil, 7 lines; incomplete.

Chōḷa (?); *Pārthivēndravarmaṉ*[1], r.y. 9= *c A.D.* 965.

Records that the *ūrār* of Aṇai-Akkarai-pudūr remitted taxes on certain lands endowed as *archanā-bhōga* to the temple of god Ādityadēva[2] worshipped by the priest Kalinīkki-bhaṭṭaṉ of the *Vaikhānasa* sect of the village by Cheṟuppōśaṉ Eḷuvaṉ [and his younger brothers, and Chiṉṟimāvaṉ;] and that they themselves gave some more lands and a house-site to the same temple (*śrī-kōyil*) as *archanā-bhōga*. The record mentions *taḍi*, a land measure.

KAḶATTŪR

NA-2

Ref.: *ARE*, 1916, no. 159.

On the south wall of the central shrine in the *Śukanāthēśvara* temple.

Tamil.

Rāshṭrakūṭa; Kaṉṉaradēva, (*Kṛishṇa III*), r.y. 2 [·]=(*c A.D.* 959-68)

Registers a gift of gold for a lamp to the temple of Tattēri-Mahādēva *Pāñjiṟai-Kaḷattūr* in [Dāma]r-kōṭṭam by one of the *āḷuṅgaṇat*[*tār*] of the village.

NA-3

Ref.: *ARE*, 1916, no. 158.

In the same place.

Tamil.

Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadēva, (*Rājēndra I*), r.y. 5= *A.D.* 1017.

Records gift of land for offerings, lamps *etc.*, to the temple of Kumbīśvaramuḍaiya-Mahādēva at *Pāñjiṟai-Kaḷattūr alias Vikkiramaśiṅga-chaturvēdimaṅgalam*. Mentions *Kūttaṉ Tir..veṅgaḍadēvaṉ*, an officer (*adhikāri*) of the queen *Uḍaiyapirāṭṭiyār*.

NA-4

Ref.: *ARE*, 1916, no. 155.

On the north and west walls of the same shrine.

---

[1] There is no clinching evidence to show that he was a Chōḷa prince, though he has been taken to be the same as the Chōḷa-king Āditya II, Karikāla by K. A. Nilakanta Sastri (*The Cōḷas*, second edition, pp. 148-9), and as one of the sons of Gaṇḍarāditya by T.N. Subrahmanyam) *SITI*, iii, part i, p. clxxi).

[2] The deity was named after Āditya II, a contemporary of Pārthivēndravarmaṉ (?).

Tamil.

Chōḻa; Rājēndra-Chōḻadēva, (*Rājēndra I*), r.y. 20=*A.D.* 1032.

Registers a gift of gold to the temple of Kumbīśvaramuḍaiya-Mahādēva at *Vikkiramaśiṅga-chaturvēdimaṅgalam* in *Dāmar-ramaśiṅga*—

Registers a gift of gold to the temple of Kumbīśvaramuḍaiya-Mahādēva at *Vikkiramaśiṅga-chaturvēdimaṅgalam* in *Dāmarnāḍu*, a s.d. of *Dāmarkōṭṭam* in *Jayaṅgoṇḍachōḻamaṇḍalam*. Mentions a number of persons who were the *āḷuṅgaṇattār* of the *sabhā* of the village.

NA-5

Ref.: *ARE*, 1916, no. 154.

On the north wall of the same shrine.

Tamil; unfinished.

Chōḻa; Rājēndra Chōḻadēva, (*Rājēndra I*), r.y.—:(*acc. A.D.* 1012)

Contains only a portion of the historical introduction of the inscription of the king[1].

---

[1] *Viz. Tirumaṉṉi vaḷara* etc.

NA-6

Ref.: *ARE*, 1916, no. 157; *Ibid*, part ii, para 15, p. 118.

On the west and south walls of the same shrine.

Tamil.

Chōḻa; Parakēsarivarmaṉ *alias* Uḍaiyār Rājēndra-Chōḻadēva, (*Rājēndra II*), r.y. 11=*A.D.* 1063.

Records a gift of land, (made tax-free) by one of the *saṁvatsaravāriyam* members of the assembly of Vikkiramaśiṅga-chaturvēdimaṅgalam, for the *perum-bali* offering on Sundays to the image of *Pāśupata-mūrttigaḷ*[1] in the temple of Tirukkumbīśvaramuḍaiya-Mahādēva. A special grant of 37 *kāśu* was also made for the purpose. It is stated that this amount was the equivalent of 10 *kaḻañju* and 9 *mañjāḍi* of gold, whose fineness was equal to that of the *madurāntaka*[2]*dēvaṉ-māḍai*.

---

[1] (*i.e.*) Śiva in the form of *Kirāta*.

[2] *Madurāntaka* was a title borne by both Parāntaka I and Gaṇḍarāditya.

NA-7

Ref: *ARE*, 1916, no. 162.

On the south side of a pillar in the inner enclosure of the Śukanāthēśvara temple.

Tamil.

——; ——, r.y. 5

Records a gift of gold for a lamp to the temple of Tattēri-Mahādēva of Kaḷattūr by *Kāḍupaṭṭi Kāraḷaiyuḍaiya-Kāḍupaṭṭi Vayirappa of Chō[ḻa]-nāḍu* in *Paiyur-Iḷaṅkōṭṭam*. The money was entrusted to the assembly of *Pāñjiṟai-Kaḷattūr in Kaḍgai-nāḍu*, a s.d. of Dāmar-kōṭṭam and the annual supervision committee (*saṁvatsara vāriyam*) undertook to burn the lamp.

NA-8

Ref.: *ARE*, 1916, no. 156.

On the west and south walls of the central shrine in the same temple.

——; ——r.y. 26

Stops with the mention of a number of persons who belonged to the assembly of Vikkiramaśiṅga-chaturvēdimaṅgalam.

KARIKKAL

NA-9

Ref.: *ARE*, 1896, no. 12; *EI*, iv, no. 48, p. 331.

On a slab forming the roof of the *Poṉṉi-Ammaṉ* temple.

Tamil, 5 lines.

Chōḻa; *Madiraikoṇḍa* Rājakēsarivarmaṉ, (*Parāntaka II*, *Sundara-Chōḻa*), r.y. 5= *c A.D.* 962.

Records that the temple[1] of goddess Piḍāri was caused to be constructed by Veṇṇayi Naṅgai, (the daughter of) Āchchaṅ Eṟupāḍi in *Kiḷār-kūṟṟam*, (and) the wife[2] of Vīra-Vaḷañjiyaṉ of *Maṟiyāḍi in Pulivala-nāḍu*.

---

[1] Identified with the present temple of goddess Poṉṉi-Ammaṉ.

[2] The word used in the inscription is *mīṉāṭṭi*. It is probably a corruption of *maṉaiyāṭṭi*.

KĀVĒRIPPĀKKAM

NA-10

Ref.: *ARE*, 1905, no. 406; *SII*, xii, no. 50.

At the entrance into the *gōpura* of the *Muktīśvara* temple.

Tamil, 3 lines; badly damaged and fragmentary.

Pallava; *Nandivarmaṉ III*, r.y. 15= *c A.D.* 859.

Seems to record (the receipt of) five *kaḷañju* (of gold) from the daughter-in-law (*marumagaḷ*) of *Ayyakki-Paṅgaḷa-aḍigaḷ*[1] (a resident) of the village by somebody (?) (who obviously undertook to supply certain quantity of oil to the temple). The *ūravar* of the village also (were required to supply) daily one *āḻākku* of oil.

---

[1] He was probably a chief of Paṅgaḷa-nāḍu which comprised a portion of the North Arcot district.

NA-11

Ref.: *ARE*, 1905, no. 398; *SII*, xii, no. 98.

On a stone built into the ceiling of the *Varadarāja-Perumāḷ* temple.

Tamil, 3 lines ; fragmentary and built in.

Pallava; *Kampavarmaṉ*, r.y. 6= *c A.D.* 875 (?)[1].

Mentions a gift of 10 *kaḷañju* of gold, *Kāvērippākkam in Paḍuvūrk-kōṭṭam*, Śrī-Malaiyaṉ Śrī-Kumārakramavittaṉ of the village, the 249th day (of the king's regnal year ?) and the administration (*ūrāṭchi*)[2] of the village.

---

[1] Though the chronology of the history of the Pallavas after Nandivarmaṉ III is still a problem it may be presumed that Kampavarmaṉ ruled first along with Nṛipatungavarmaṉ after *c* A.D. 869, the last year of the reign of Nandivarmaṉ III and afterwards with Aparājita. (For a discussion see author's *KESIH*, pp. 223-5).

[2] This obviously refers to the village administration.

NA-12

Ref.: *ARE*, 1905, no. 394; *SII*, xii, no. 82.

On a stone built into the north wall of the *maṇḍapa* in front of the central shrine in the same temple.

Tamil, 5 lines; damaged and incomplete.

Pallava; *Nṛipatuṅgavarmaṉ*, r.y. 1 [·]= (*c A.D.* 879-88).

Mentions the *sabhā* of Viḍēlviḍugu.... in Māṅgāḍu-nāḍu, a s.d. of Paḍuvūr-kōṭṭam. (Seems to record a gift by) Aṅgāṇachchanyai Vasantayājiyār, one of the *āḷuṅgaṇattār* of *Kāvidippākkam alias Avaṉinārāyaṇa-chaturvēdimaṅgalam* in the same *kōṭṭam*.

NA-13

Ref.: *ARE*, 1905, no. 404; *SII*, xii, no. 67.

At the entrance into the Ammaṉ shrine in the *Koṅkaṇēśvara* temple.

Tamil, 4 lines; incomplete.

Pallava; *Nṛipatuṅgavarmaṉ*, r.y. 15= *c A.D.* 884.

Records (an undertaking) by the *sabhaiyār* of Kāvidipākkam *alias* Avaṉinārāyaṇa-chaturvēdimaṅgalam, (in respect of) 17 *kaḷañju* of gold received by them from Ṣaḍaṅgaviyār of Kaṇviḷchchil in Oḍappuṟai (that they would supply) daily one *uḷakku* of oil (measured) by the *uḷakku* equivalent to (the liquid measure called) *māṉāya-nāḷi* outside the sanctum(?), to god *Tirumēṟṟaḷi-aḍigaḷ* (Vishṇu) of their village[1].

NA-14

Ref.: *ARE,* 1906 no. 391; *SII*, xii, no. 104.

On a stone built into the floor, close to the south wall of the central shrine in the Varadarāja-Perumāḷ temple.

Tamil, 6 lines.

Pallava; *Kampavarmaṉ*, r.y. 17= *c A.D.* 886(?).

Records a gift of 736 *kaḷañju* of gold by Nampirāṭṭi, the elder sister of Tiruvānaṅgamudi, entrusted to the *perumakkaḷ*[1] of the *Chiṟṟambalam* in Kāvidippākkam *alias* Avaninārāyaṇa-chaturvēdimaṅgalam in Paḍuvūrkōṭṭam to provide under their supervision for one feast (*viruttūṇ*) daily (in the temple ?) out of the interest on the gift money.

NA-15

Ref.: *ARE*, 1905, no. 397; *SII*, xii, no. 79.

On a stone built into the ceiling of the *maṇḍapa* in front of the same shrine.

Tamil, 6 lines; badly damaged.

Pallava; *Nṛipatuṅgavikramavarmaṉ*, r.y. 25=*c A.D.* 894.

Seems to record a transaction of the *sabhā* of Kāvidipākkam *alias* Avaninārāyaṇa-chaturvēdimaṅgalam, in respect of some gold received from a donor obviously for a daily supply of one *uḷakku* of oil to the *śaṭṭapperumakkaḷ*[1] of a *maṭha*, with the stipulation that the administrator of the village (*ūr-āḷvāṉ*) himself (shall be responsible for the) supply of oil as specified.

---

[1] The stone bearing this record must have belonged originally to a temple of Vishṇu in the village and was probably shifted here at some later time.

[1] They were probably administrators or authorities of the temple.

[1] The term *śaṭṭar* has been explained as a group of scholars of a *maṭha* (see *SII*, iii, part ii, pp. 6-7)

NA-16

Ref.: *ARE*, 1905, no. 412.

On one of the inscribed stones kept in the P.W.D. bungalow.

Tamil; fragmentary.

——;—— Ś.82[·] = (*A.D.* 898-907).

Seems to contain a Śaka date, the first figure of which is 8 and the second 2, while the third is lost.

NA-17

Ref.: *ARE*, 1905, no. 382; *SII*, xiii, no. 130.

On the west and south walls of the central shrine in the Sundaravarada Perumāḷ temple.

Tamil, 5 lines; incomplete.

Chōḻa; Rājakēsarivarmaṉ, [*Parāntaka II, Sundara-Chōḻa*], r.y. 6 = *c A.D.* 963.

Records gift of 90 sheep for a perpetual lamp in the temple[1] of Kīrttimārttāṇḍa Kāḷap[ri]yadēva by Sambakkaṉ, son of Pandippāraṉ Kumara Śeṭṭi, a merchant of *Kīrttimārttāṇḍa-Kāḷap*[*ri*]*yattaṅgāḍi in Śiṟutimiri-nāḍu, a s.d. of Paḍuvūrkōṭṭam.* The sheep were evidently entrusted to the local shepherds.

NA-18

Ref.: *ARE*, 1934-5, no. 57; *SII*, xix, no. 177.

On a slab built into the flooring near the entrance into the central shrine of the same temple.

Tamil; incomplete.

Chōḻa; *Parakēsarivarmaṉ*, r.y. 6: (10th cent. A.D.).

Records an agreement given by the *gaṇapperumakkaḷ* of Iḷamaṇḍagam to give *naḍu-muḷai* [*kaḍippaṭṭi*] (to regulate the flow of water from the tank ?) for the money and house they had received from Ayyāḷaṉ-Kramavittaṉ of Āṟalūr[1].

NA-19

Ref.: *ARE*, 1905, no. 407; *SII*, xix, no. 242.

On a stone built into the bund of the tank.

Tamil; fragmentary.

Chōḻa; *Pārakēsarivarmaṉ*, r.y. 10: (10th cent. A.D.).

Seems to record a tax-free gift of land to the temple of Tiruvakkīśvara (Tiruvagnīśvara), left in charge of the tank-supervision committee (*ērivāriyaperumakkaḷ*) (of the village assembly).

---

[1] According to V. Venkayya the temple might have owed its origin to the Rāshṭrakūṭa king Krishṇa III, whose Karhad plates (*EI*, iv, p. 281) state that he encamped at Mēlpaḍi for constructing temples to Kāḷapriya, Gaṇḍamārttāṇḍa, Krishṇēśvara and others (see *ARE*, 1906, para 21).

[1] Two more fragments are found engraved on the same slab, one dated in the third year and the other in the sixth of a Parakēsarivarmaṉ, the latter of which mentions a gift of three *kaḷañju* of gold to the Iḷamaṇḍagam by one Kārambichche. . . . māra Kramavittaṉ.

NA-20

Ref.: *ARE*, 1905, no. 381; *SII*, xiii, no. 129.

On the north wall of the central shrine in the Sundaravarada-Perumāḷ temple.

Tamil, 2 lines; fragmentary and unfinished.

Chōl̤a; *Rājakēsarivarman̤*, r.y. 6: (10th cent. A.D.).

Stops with the mention of Paḍuvūr-kōṭṭam.

NA-21

Ref.: *ARE*, 1905, no. 401; *SII*, xiii, no. 307.

On a pillar in the *maṇḍapa* in front of the Varadarāja-Perumāḷ temple.

Tamil, 12 lines; badly damaged.

Chōl̤a: *Rājakēsarivarman̤*, r.y. 24: (10-11th cent. A.D.).

Registers a gift of 15 *kaḷañju* of gold made for burning a perpetual lamp in the temple of Perumāṉaḍigaḷ at Avaninārāyaṇa-chaturvēdimaṅgalam in Kāvidippākkam in Paḍuvūrkōṭṭam. The *mahāsabhā* of the village which included members of the committees called *ūr-vāriyam*, *udāsīna-vāriyam*, *pon̤-vāriyam*, *kaḷan̤i-vāriyam* and *śrīkōyil-vāriyam* as well as, the *bhaṭṭar* and *viśishṭar*, seem to have been in charge of the endowment.

NA-22

Ref.: *ARE*, 1905, no. 400; *SII*, xiii, no. 312.

In the same place.

Tamil, 33 lines.

Chōl̤a; Rājakēsarivarman̤, [*Rājarāja I*], r.y. 24 = *A.D.* 1009.

Records that the *mahāsabhā* of Kāvidippākkam *alias* Avaninārāyaṇa-chaturvēdimaṅgalam in Paḍuvūr-kōṭṭam, consisting of the members of *ūr-vāriyam*, *udāsīna-vāriyam*, *ēri-vāriyam* and *kaḷan̤i-vāriyam* and the *bhaṭṭas* and *viśishṭas* assembled in the *kāmak-kōṭṭam* and *resolved as under the orders of the king communicated through Veṇbaikkuḍināṭṭuvēḷār*, that they will not execute any work (*karaṇam*) on the days of *saṅkrānti*, full moon and new moon, and that even if they had to execute a work on these days they would employ only men and not women on any account. It also stipulates that if anybody violated this resolution, such a person would be considered as having defied the authority of the *sabhā* and the king. The members of the *saṁvatsara, vāriyam* committee for that year and the ruler of the village were entrusted with the responsibility of enforcing the terms of the resolution.

NA-23

Ref.: *ARE*, 1905, no. 414.

On the third stone kept in the P.W.D. bungalow in the village.

Tamil; fragmentary.

Chōl̤a; Rājarāja I, r.y.—(*acc. A.D.* 985).

Mentions a Chōl̤a feudatory named *Parāntakappallavaraiyan̤ of Umbaḷa-nāḍu* and the Chōl̤a king's titles *Jananātha* and *Mummaḍi-Chōl̤a*.

NA-24

Ref.: *ARE*, 1905, no. 411.

On a stone built into the bund of the tank in the village.

Tamil; fragmentary.

Chōḻa. Parakēsarivarmaṉ Rājēndra Chōḻadēva, (*Rājēndra I*), r.y. 16= *A.D.* 1028.

Details not available.

NA-25

Ref.: *ARE*, 1905, no. 408.

On a stone built into the bund of the tank in the village.

Tamil.

Chōḻa; Rājakēsarivarmaṉ *Vīrarājēndra-dēva*, r.y.—(*acc. A.D.* 1063).

Contains only a portion of the historical introduction of the inscription of the king.

NA-26

Ref.: *ARE*, 1905, no. 405.

On the south wall of the central shrine in the Muktīśvara temple.

Tamil; damaged.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva, (*Kulōttuṅga III*), r.y. 12=*A.D.* 1190.

Mentions *Śeṅgēṇi Ammaiyappaṉ* (*Vīramiṇḍaṉ*) *alias Attimallaṉ Vikramachōḻa-Śambuvarāyaṉ*[1].

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[1] This chief is known to be a feudatory of Choḻa Kulōttuṅga III.

NA-27

Ref.: *ARE*, 1905, no. 415.

On the fourth stone in the P.W.D. bungalow in the village.

Tamil; fragmentary

Chōḻa; *Kulōttuṅga-Chōḻadēva*, r.y.—:

Details not available.

NA-28

Ref.: *ARE*, 1934-5, no. 56.

On a pillar in the *mahā-maṇḍapa* of the Sundaravarada-Perumāḷ temple.

Tamil.

——;——: (12-13th cent. A.D.).

States that the sluice, evidently of the tank at Kāvērippākkam, was repaired by *Śeṅgēṇi Miṇḍaṉ Śīyaṉ Vīraśani Ammaiyappaṉ Kaṇṇuḍaipperumāḷ alias Vīravinōdaṉ Vikramachōḻa-Śambuvarāyaṉ*[1] and called *Vīravinōdaṉ-tūmbu* after him.

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[1] This chief is known to be a feudatory of Chōḻa Kulōttuṅga III.

NA-29

Ref. : *ARE*, 1905, no. 402.

On the fourth pillar in the *maṇḍapa* in front of the Varadarāja-Perumāḷ temple.

Tamil.

Pāṇḍya; Perumāḷ Sundara-Pāṇḍyadēva, 'who was pleased to take every country' (*Jaṭāvarmaṉ Sundara-Pāṇḍya I*) r.y. 14= *A.D.* 1265.

Mentions *Miḻalai-kkūṟṟam in Pāṇḍi-nāḍu.*

NA-30

Ref.: *ARE*, 1905, no. 389.

On the south wall of the central shrine in the same temple.

Tamil.

Telugu-Chōḍa; *Tribh. Vijayaga-ṇḍa-gōpāladēva*, r.y. 19=*c A.D.* 1269.

Records a gift of land to the temple of Aḻagiya-Perumāḷ at *Kāvirippākkam alias Vijaya - gaṇḍagōpāla - chaturvēdimaṅgalam* by Chaḷukku Nārāyaṇaṉ Alluvīramaraśaṉ.

NA-31

Ref.: *ARE*, 1905, no. 387.

On the west wall of the same shrine.

Tamil.

Pāṇḍya; Tribh. Kōneriṉmaikoṇḍāṉ, [*Jaṭāvarmaṉ Sundara-Pāṇḍya III* (?)], r.y. 8=*A.D.* 1310-1.

Records gift of land for the celebration of the festival called *Sundara-Pāṇḍyaṉ-śandhi*. Mentions Kāvirippākkam in Toṇḍai-maṇḍalam and the temple of Aruḷāḷa-Perumāḷ at Tiruvattiyūr. The land was to be used for growing red water-lilies, garlands of which had to be offered to the god on the occasion.

NA-32

Ref.: *ARE*, 1905, no. 396.

On a stone built into the west wall of the *maṇḍapa* in front of the same temple.

Tamil; fragmentary.

Mentions the big tank (*periya-ēri*) and 'the tank committee' (*ēri-vāriyam*).

NA-33

Ref.: *ARE*, 1905, no. 393.

On a stone built into the south wall of the first *prākāra* of the Varadarāja-Perumāḷ temple.

Tamil; fragmentary.

Mentions three village committees, *viz.*, 'the greatmen of the annual committee', 'those of the garden committee' and 'those of the tank committee'.

NA-34

Ref. : *ARE*, 1905, no. 395.

On a stone built into the north wall of the *maṇḍapa* in front of the same temple.

Tamil; fragmentary.

Mentions Kāvidippākkam *alias* Avani-nārāyaṇa-chaturvēdimaṅgalam and 'the great men of the wards committee'. The tank committee was appointed to look after a lamp gift.

NA-35

Ref.: *ARE*, 1905, no. 413.

On another stone kept in the P.W.D. bungalow in the village.

Tamil; fragmentary.

Mentions a temple of god Tirunaṭṭap-perumāṉaḍigaḷ[1] and Kāvadippākkam.

NA-36

Ref.: *ARE*, 1905, no. 410.

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[1] Perhaps Naṭarāja.

On a stone built into the bund of the tank in the village.

Tamil; fragmentary.

Appears to register an endowment for offerings and for burning a perpetual lamp.

NA-37

Ref:. *ARE*, 1905, no. 409.

In the same place.

Tamil; mutilated.

Datails not available.

NA-38

Ref.: *ARE*, 1905,no. 399.

On a pillar in the *maṇḍapa* in front of the Varadarāja-Perumāḷ temple.

Tamil; much damaged.

Mentions (the temple called) Tiruppaṉṟīśvaram.

KĪḺPĀKKAM

NA-39

Ref.: *ARE*, 1911 no,. 38.

On the south wall of the Narēndrēśvara temple.

Tamil.

Chōḻa; Parakēsarivarmaṉ *alias* Uḍaiyār Śrī-Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 17=*A.D.* 1029.

Records that the great assembly of *Nityavinōda-chaturvēdimaṅgalam in Mēṉmalai-Mēlūr-nāḍu in Jayaṅgoṇḍachōḻa-maṇḍalam* having assembled in the temple of Śrī-kailāsa *alias* Mummaḍichōḻa-Īśvaram-Uḍaiyār in that village, borrowed 20 *kaḻañju* of gold from the temple of Rājāditta-Īśvaram-Uḍaiyār and placed it in the hands of the village committee (*ūr-vāriyam*) to supply oil, as interest on the amount borrowed.

NA-40

Ref.: *ARE*, 1911, no. 37.

In the same place.

Tamil; incomplete.

Chōḻa; Rājēndra-Chōḻadēva, (*Rājēndra I*), r.y. 1 [9]=*A.D.* 1031.

Seems to register a gift of land and refers to *Kīḻpākkam, the eastern hamlet of Nittavinōda-chaturvēdimaṅgalam* and to the god Rājādittaviṭaṅka[1] in the temple of Rājādittīśvara.

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[1] Evidently the deity was named after the Chōḻa prince Rājāditya (*c A.D.* 949). We have similar instances of naming the deity after the king's name (Vide for example NA-1 above).

KĪḺPULAM

NA-41

Ref. : *ARE*, 1916, no. 152; *SII*, xii, no. 114.

On the north, west and south walls of the *Kailāsanātha* temple.

Tamil; 29 lines.

(Bāṇa ?); *Vayiramēgavarmaṉ*[1], r.y. 2: (*c* 9-10*th cent. A.D.*).

Records a gift of land to the temple of Tirukkūli-chcharattu-Āḷvār at Palkalam in Dāmark-kōṭṭam by the *ūr* of the village for conducting the *śrībali* ceremony and offerings during the three services in hat temple. Five persons including one to beat gong (*śegaṇḍigai*) and two for blowing the trumpets were engaged for the *śrībali* ceremony.

NA-42

Ref.: *ARE*, 1916, no. 153.

On two fragments in the courtyard of the same temple.

Tamil.

Chōḻa; . . . .*kēsarivarmaṉ*, r.y.—:

The second fragment registers a gift of sheep for a lamp.

KĪḺVĪDI

NA-43

Ref.: *ARE*, 1916, no. 149.

On a slab set up on the bund of the local tank.

Tamil.

Chōḻa: Parakēsarivarmaṉ 'who took Madurai and Īḻam', (*Parāntaka* I), r.y. 41=*A.D.* 948.

Records a gift of land by purchase, for the upkeep of the tank at *Kīḻaivaḻi in Valla-nāḍu, a s.d. of Dāmar-kōṭṭam.*

NA-44

Ref.: *ARE*, 1916, no. 147.

On a stone built into the *maṇḍapa* in front of the central shrine in the Dhanmaliṅgēśvara temple.

Tamil; fragmentary.

Chōḻa; Parakēsarivarmaṉ, 'who took Madirai and Īḻam', (*Parāntaka I*), r.y.—: (*acc. A.D.* 907)

Details not available.

NA-45

Ref.: *ARE*, 1916, no. 148.

On a stone set up near the *dhvaja-sthambha* of the same temple.

Tamil; much damaged.

Rāshṭrakūṭa; Ka[ṉṉara]dēva, (*Kṛishṇa III*), r.y. 17=*A.D.* 956.

Mentions Kīḻaivaḻi-Valla-nāḍu, a s.d. of Dāmar-kōṭṭam.

MAHĒNDRAVĀḌI

NA-46

Ref. : *ARE*, 1896, no. 13; *Ibid.*, 1943-4, no. 83; *EI*, iv, no. 19, pp. 153 ff.

On the north face of the first pillar from the left in the outer row of pillars of the front verandah in the rock-cut temple.

Sanskrit, 4 lines; archaic Pallava-Grantha.

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1. The name Vayiramēgaṉ was borne by Pallava Dantivarmaṉ and Rāshṭrakūṭa Dantidurga. It was also the name of an illegitimate son of Pallava Aparājita.

Pallava; (*Mahēndravarmaṉ I*), r.y.: (*acc. c A.D.* 610).

The inscription in a single Sanskrit verse of *kōkilaka* metre records that *Guṇabhara* excavated the spacious temple of Murāri named Mahēndra-*Vishṇugriha* out of the rock on the bank of the Mahēndra-*taṭāka*[1] in the city of *Mahēndrapura*.

MUDŪR

NA-47

Ref.: *ARE*, 1911, no. 30.

On two broken slabs lying near the Tiruvēndīśvara temple.

Tamil.

Pallava ?;. . . . kiramavarmaṉ, r.y.—

Seems to record a gift of land which the donees were required not to mortgage.

PAṆAPĀKKAM

NA-48

Ref.: *ARE*, 1928-9, no. 390.

On the north wall of the Saundarya-nāyaki shrine in the Mayūranāthasvāmin temple.

Tamil; fragmentary.

Chōḷa; *Rājarāja, I*, r.y.—: (*acc. A.D.* 985).

Commences with the historical introduction *Kāndaḷūr śāḷai* etc., of the inscription of the king. Seems to register a gift of buffaloes and cows to the temple.

POYYAṆŪR

NA-49

Ref.: *ARE*, 1916, no. 150; *SII*, xii, no. 113.

On a slab built into the north wall of Agastyēśvara temple.

Tamil; 6 lines; badly damaged and incomplete.

Bāṇa (?); *Vayiramēghavarmaṉ*[1], r.y. 2: (*c* 9-10*th cent. A.D.*).

Seems to record a gift for daily food offerings to the god of the Agastīśvaram temple at *Poykainallūr in Dāmar-kōṭṭam* by the *sabhā* of the village.

NA-50

Ref.: *ARE*, 1916, no. 151.

On a slab built into the Perumāḷ temple.

Tamil.

——;——

Records gift of 500 *kuḷi* of land for offerings to the temples of Mahāvishṇu and Mahādēva. Mentions Īṟalūr in Ayiṟkāḍu and Tiruvindaḷūr in Tiruvindaḷūrnāḍu, a s.d. of Chōḷa-nāḍu.

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[1] Evidently the big tank near the temple in the village.

[1] There is also a record from Kīḻpulam dated in the second year of the same king (vide no. NA-41 above).

TAKKŌLAM

NA-51

Ref.: *ARE*, 1921, no. 260; *SII*, xiii, no. 294.

On the south wall of the central shrine in the Jalanāthēśvara temple.

Tamil 11; lines; built in.

Chōḻa; Rājakēsarivarmaṉ (*Āditya I*), r.y. 21 = *A.D.* 892.

Registers an agreement entered into by the *sabhā* of *Aparājita-chaturvēdimaṅgalam* to maintain a perpetual lamp in the temple of Tiruvūṟaṟkaṟṟaḷi Mahādēva at the village for 30 *kaḻañju* of gold received by them from somebody (name lost).

NA-52

Ref.: *ARE*, 1897, no. 5; *SII*, v, no. 1368; *EI*, xix, no. 12, pp. 81-8.

On the west wall of the same shrine.

Tamil[1]; 11 lines.

Chōḻa; Rājakēsarivarmaṉ (*Āditya I*), r.y. 24, (solar eclipse; on the first day of the bright fortnight in the month of *Āṉi*) = 7 *June*, A.D. 894 *or* 28 *May*, *A.D.* 895.

Records the gift of a silver jug with a spout (*veḷḷikkeṇḍi*) weighing 317 *kaḻañju*, to the temple of Mahādēva at Tiruvūṟal by *Piridipadiyār*[2] son of *Māramaraiyar*.

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[1] *Puḷḷi* is marked regularly.

[2] He is identified with the Western Gaṅga Prithvipati II and Māramaraiyar, with his father Mārasiṁha.

NA-53

Ref.: *ARE*, 1921, no. 250; *SII*, xix, no. 104.

In the same place.

Tamil; unfinished.

Chōḻa; Parakēsarivarmaṉ (*Parāntaka I* ?), r.y. 4 = (*A.D.* 911).

Records a gift of sheep for a perpetual lamp in the temple of Tiruvūṟal-Mahādēva by one *Nāraṉ Tuṅgappēraraiyaṉ* of *Puliyūr in Vaṇḍāḷaivēḷūr-kūṟṟam, a s.d. of Chōḻa-nāḍu*.

NA-54

Ref.: *ARE*, 1921, no. 252.

In the same place.

Tamil.

Chōḻa; *Madiraikoṇḍa*-Parakēsarivarmaṉ (*Parāntaka I*), r.y. 7=*A.D.* 914.

Records gift of gold by a lady for a boat to be launched in the big tank. The assembly of Parundūr undertook to supply 150 *kāḍi* of *pañchavāra*[1] paddy for its maintenance.

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[1] One-fifth of the produce due to the government as land revenue.(?)

NA-55

Ref.: *ARE*, 1921, no. 261.

On the south wall of the central shrine.

Tamil.

Chōḻa; *Madiraikoṇḍa*-Parakēsarivarmaṉ (*Parāntaka I*), r.y. 12=*A.D.*919.

Records the agreement of the assembly (of Tiruvūṟal) to measure out 1,125 *marakkāl* of *pañchavāra* paddy due from the *dēvadāna* village Parundūr by the *marakkāl* that will hold seven *nāḻi* and one *uri* measured by the *rājakēsari-nāḻi*.

NA-56

Ref.: *ARE*, 1897, no. 8; *SII*, v, no. 1371.

On the north wall of the same shrine.

Tamil; 30 short lines.

Chōḻa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 19=*A.D.* 926.

Records that the *sabhā* of *Pōndaippākkam, a suburb of Tiruvūṟal*, received 800 *kāḍi* of paddy donated by Śiṅgaṉ Pāḻi of *Kōvattakkuḍi in Teṉkarai-nāḍu of Chōḻa-nāḍu* and undertook, as stipulated, to perform, annually the work of dredging and raising the bund of the tank in their village by using the interest on the paddy (payable at the rate of four *nāḻi* per *kāḍi* per year) and to supply two meals to the person who would come to collect the paddy.

NA-57

Ref.: *ARE*, 1897, no. 11; *SII*, v, no 1374.

In the same place.

Tamil; 17 short lines.

Chōḻa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 20=*A.D.* 927.

Registers gift of 90 sheep for a perpetual lamp in the temple of Mahādēva at Tiruvūṟal by *Parāntaka Pallavaraiyaṉ alias Araiyaṉ Viḷakkaṉ* of *Viśalūr in Mēlcheṅgiḻi-nāḍu in Teṉkarai-nāḍu in Chōḻa-nāḍu.*

NA-58

Ref. : *ARE*, 1897, no. 10; *SII*, v. no. 1373.

In the same place.

Tamil; 12 short lines.

Chōḻa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 21=*A.D.* 928.

Records gift of sheep[1] by Śavariy, daughter of Aruḷaṉ,for a perpetual lamp in the temple of Mahādēva at Tiruvūṟal.

NA-59

Ref.: *ARE*, 1897, no. 12; *SII* v no. 1375.

In the same place.

Tamil; 20 short lines.

Chōḻa; *Madiraikoṇḍa* Parakē arivarmaṉ (*Parāntaka I*), r.y. 21=A.D. 928.

Records that the *ūr* of *Kayattūr, a suburb of Tiruvūṟal in Paṉmā-nāḍu, a s.ḍ. of Maṇayil-kōṭṭam*, agre d to measure out 300 *kāḍi* of paddy towards *puravu* and pay a sum of two and a half *kaḻañju* of gold towards all kinds of minor taxes (*siddhāyadi*), inclusive of *māṭṭukkaṟai* and *tokkaikkuṉṟi*, duly allowing for the depreciation (*vāśi*) also, to the temple of Mahādēvar at Tiruvūral.

NA-60

Ref.: *ARE*, 1921, no. 251

On the west wall of the central shrine, in the same Jalanāthēśvara temple.

Tamil.

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[1] The number of sheep granted has not been given.

Chōḻa; *Madiraikoṇḍa*-Parakēsarivarmaṉ (*Parāntaka I*) r.y. 23 + 1 = *A.D.* 931.

Records a gift of 455 *kaḻañju* of gold or a *koḷgai* to the temple of *Tiruvūṟal-Mahādēva in Takkōlam.*

NA-61

Ref.: *ARE*, 1897, no. 9: *SII*, v. no. 1372.

On the north wall of the same shrine.

Tamil; 10 short lines.

Chōḻa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 28 = *A.D.* 935.

Registers gift of 100 sheep by Echchal Śōḻaṉ, son of Mahādēvar of Tiruvūral, for burning a perpetual lamp in the temple of Āḷvār at Tiruvūṟal.

NA-62

Ref.: *ARE*, 1921, no. 249.

On the west wall of the same shrine.

Tamil.

Chōḻa; Parakēsarivarmaṉ (*Parāntaka I*) r.y. 29 = *A.D.* 936.

Registers a gift of 135 sheep for one and a half lamps (in the temple), by *Vīrachōḻa-viḻuppēraraiyar*, the *chief of Dēvaṅguḍi in Pāmbuṇik-kūṟṟam, a s.d. of Śō-nāḍu.*

NA-63

Ref.: *ARE*, 1921, no. 245; *EI*, xxvi, no. 29(A), p. 294.

On the north, west and south walls of the same shrine.

Tamil.

Chōḻa; *Madiraikoṇḍa* Parakēsarivarmaṉ *Parāntaka I*), r.y. 31 = *A.D.* 938.

Records gift of gold by the *daughter of the Chōḻa king Parāntakadēva and the queen of Gōvinda-Vallavaraiyar*[1] for burning a perpetual lamp in the temple of Tiruvūṟal-Mahādēva at Takkōlam. The gold was entrusted to the *ūr* of Chammalalai in Dāmar-kōṭṭam, who agreed to supply oil for the lamp. If the *ūr* fell in default they were liable to pay a fine of eight and a half *kāṇam* at the *dhanmāsanam*. The *ūr* also agreed to provide two meals a day to those who come to collect the oil.

NA-64

Ref.: *ARE*, 1921, no. 246; *EI*, xxvi, no. 29(B), pp. 294-5.

In the same place.

Tamil.

Chōḻa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r y. 31 = *A.D.* 938.

Records gift of 30 *kaḻañju* of gold by *Vīramādēviyār, daughter of the Chōḻa king Parāntakadēvar and the queen of Gōvinda Vallavaraiyar* entrusted to the *ūr* of the *Ūrāḍagam in Puriśai-nāḍu, a s.d. of Maṇayil-kōṭṭam*. The *ūr* agreed to supply oil for burning a perpetual lamp in the temple of Tiruvūṟal-Mahādēva at Takkōlam, failing which they were liable to a fine of 8½ *kāṇam* at the *dhanmasanam*. The *ūr* also agreed to provide two meals a day to those who came to collect the oil.

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[1] The Rāshṭrakūṭa king Gōvinda IV (acc. A.D. 930).

NA-65

Ref. : *ARE*, 1921, no. 248.

On the west wall of the central shrine in the same Jalanāthēśvara temple.

Tamil.

Chōḷa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 31=*A.D.* 938.

Registers a gift of 90 sheep for a perpetual lamp by a private individual of Tēṉūr on the banks of the river Vaigai in Pāṇḍināḍu.

NA-66

Ref.: *ARE*, 1921, no. 254.

In the same place.

Tamil; incomplete.

Chōḷa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 35=*A.D.* 942.

Registers a sale of land, house-sites and certain privileges by the *headman of Pāśāli in Pāśāli-nāḍu, a s.d. of Maṇayil-kōṭṭam* to the residents of Aṇaikkaraipudūr in consideration of their maintaining a sacred lamp in the temple of Tiruvūṟal-Mahādēva.

NA-67

Ref.: *ARE*, 1921, no. 253.

In the same place.

Tamil.

Chōḷa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y.——: (*acc. A.D.* 907).

Registers a gift of 90 sheep for (burning) a perpetual lamp in Tiruvūṟal-Mahādēva temple by a servant of *Madurāntaka-Pallavaraiyar*.

NA-68

Ref.: *ARE*, 1927, no. 255; *SII*, xiii, no. 168.

In the same place.

Tamil; 6 lines.

Chōḷa; Rājakēsarivarmaṉ (*Gaṇḍarādiiya*)[1], r.y. 7=(*c A.D.* 956).

Records the deposit by the Tiruvūṟal temple, of 80 *kaḻañju* of gold weighed by the standard weight called *Dharmakkaṭṭaḷai-kal* with the *sabhā* of *Aparājita-chaturvēdimaṅgalam of Tiruvūṟalpuram*, who undertook to pay ten *kaḻañju* as annual interest in the month of Chittirai to the temple. The *sabhā* undertook that if they failed to pay the interest, they should be levied a daily fine of $\frac{1}{8}$ *kaḻañju* at the *Dharmmā sanamwithout producing the uṇḍigai* and *paṭṭikai*. The record was written by Kumiḻūr Poṉṉa Puṟavaṉ Iruṉūṟṟaimbadiṉma Maṅgalōttaman, the *madhyasta* of the village.

NA-69

Ref.: *ARE*, 1897, no. 7; *SII*, iii, no. 166.

On the north wall of the central shrine in the same temple.

Tamil; 15 short lines.

Chōḷa (?); *Pārthivēndravarmaṉ*, r.y. 3=*c A.D.* 959.

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[1] Toṇḍai-naḍu in which Takkōlam is situated is known to have come under the Chōḷa rule after the 21st year of Āditya I. Hence this record may be assigned to Gaṇḍarāditya.

Registers a gift of gold that would yield nine *mañjāḍi* as annual interest from the third regnal year (of the king), by the *nagarattār*(of Takkōlam) for a sleeping cot (*tiruppaḷḷikaṭṭil*) endowed by *Arumoḻinaṅgai, the queen of the king*, to the temple of god Tiruvūṟal-Āḻvār at Takkōlam.

NA-70

Ref.: *ARE*, 1897, no. 14; *SII*, iii, no. 173.

In the same place.

Tamil; 15 short lines.

Chōḻa (?); *Pārthivēndravarmaṉ*, r.y. 4=*c* *A.D.* 960.

Registers gift of 96 sheep for burning a perpetual lamp to goddess Durgā-Bhaṭāri enshrined in the temple of god Tiruvūṟal-Āḻvār at Takkōlam, by *Kēśuvaiyyaṉ alias Pallavaṉ Brahmādarāyaṉ, son of Gāmuṇḍasvāmi of Tāḷakoṭṭi in Mārāyapāḍi*[1]. The sheep were entrusted to Kumaraṉ Vīroṇukka-maṉṟāḍi, son of Madurāntaka Kaḍuttalai-maṉṟāḍi for the supply of ghee.

NA-71

Ref.: *ARE*, 1897, no. 4; *SII*, iii, no. 184.

On the west wall of the same shrine.

Tamil; 18 short lines.

Chōḻa (?); Pārthivēndrādhipativarmaṉ, (*Pārthivēndravarmaṉ*), r.y. 7=*c* *A. D.* 963.

Registers gift of 96 sheep by Kumaraḍinaṅgai, the daughter of Nandirinaṅgai, a *dēvaṉār-magaḷ* of (the temple of god) Tiruvūṟal (Āḻvār) of Takkōlam for the supply of ghee for a prepetual lamp in the temple of Tiruvūṟal-Āḻvār. The sheep were entrusted to the shepherd Paiyaṉ-Tiruvūṟal for the supply of ghee.

NA-72

Ref.: *ARE*, 1897, no. 13; *SII*, iii, no. 190.

On the north wall of the same shrine.

Tamil; 31 lines.

Chōḻa (?); Pārthivēndrādhipativarmaṉ (*Pārthivēndrāvarmaṉ*), r.y. 10=*c* *A.D.* 966.

Registers a gift of 92 *kaḻañju* of gold for food offerings to the image of Kaligaiviṭaṅkar by Kumaraḍinaṅgai, daughter of Nandirinaṅgai, who was the *dēvaṉār-magaḷ* of (the temple at) Tiruvūṟal. The image had been set up by the donor herself at the *Paḷḷi- kkaṭṭil-maṇḍapa* called *Iraṇaśiṅgavīrar* in the temple of Tiruvūṟaḷ-dēvar. The *sabhā* of *Rājamāttāṇḍa-chaturvēdimaṅgalam, a taṉkūṟu of Tiruvūṟalpuram in Maṇayiṟ-kōṭṭam* received the gold and undertook to measure out 92 *kāḍi* of paddy to the temple in lieu of the interest thereon using the measure called *kavarāmoḻi* that was in use for measuring the *tiruchcheṉṉaḍai* and *pañchavāram* paddy.

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1. Mārāypaḍi was probably the same as the later territorial division Mahārājapāḍi or Mārjavāḍi comprising of the eastern portion of the Kolar district in the Karnataka and parts of the Cuddapah and Anantapur districts in the Andhra Pradesh States.

5907

NA-73

Ref.: *ARE*, 1897, no. 2; *SII*, v. no. 1365.

On the south wall of the same shrine.

Tamil; 17 short lines.

Rāshṭrakūṭa; Kaṉṉaradēva, 'who took Kachchi and Tañjai' (Kṛishṇa III), r.y. 27=*c A.D.* 966.

Registers gift of 90 sheep for a perpetual lamp in the temple of Mahādēva at Tiruvūṟal, in Takkōlam by Vāchaspati-Bhaṭṭārar, son of Vijñāna-kshēma-Bhaṭṭārar, the head of the *maṭha* of Tiruvūṟal.[1] The said gift was entrusted to Mummalai, a shepherd.

NA-74

Ref.: *ARE*, 1897, no. 6; *SII*, v, no. 1369.

In the same place

Tamil; 20 short lines.

Chōḻa; Parakēsarivarmaṉ, r.y. 5: (*c* 10th cent. A.D.).

Registers gift of 90 sheep to the temple of Mahādēva at Tiruvūṟal for a perpetual lamp by Naratuṅga Pallavaraiyaṉ *alias Ēṟanandi of Nelvēli in Chōḻa-nāḍu*. The persons incharge of the *śrī-kōyil-ārāychchi* of the temple, the *pati* and *pādamūlam* of the temple and the *nagaram* of Takkōlam undertook to maintain the lamp.

NA-75

Ref.: *ARE*, 1921, no. 244.

On the north wall of the same shrine.

Tamil.

Chōḻa; Rājarājakēsarivarmaṉ (*Rājarāja I*), r.y. 6=*A.D.* 991.

Registers the agreement of the residents of Puriśai in Puriśai-nāḍu, a s.d. of Maṇayir-kōṭṭam to pay the interest on 20 *kaḻañju* of gold received from the temple of Tiruvūṟal at Takkōlam in the form of paddy.

NA-76

Ref.: *ARE*, 1897, no. 3; *SII*, v, no. 1366.

On the south wall of the same shrine.

Tamil; 20 lines.

Chōḻa; Rājarājakēsarivarmaṉ (*Rājarāja I*), r.y. 11=*A.D.* 996.

Gives the king's epithet '*Śālaikkalamarutta*'. Registers donation of 25 *kaḻañju* of testified gold by Śekkaiyaṉ son of Kumaraḍi Naṅgai of Tiruvūṟal for daily food offerings to god Kalikaiviṭaṅkadēva. The *ūrār* of *Chīṟūr*, *a suburb of Tiruvūṟal* in Maṇayil-kōṭṭam received the gift and undertook to provide the requirements for the same offerings from the annual interest. Mentions *pañchavārakkāl*, a grain measure.

NA-77

Ref.: *ARE*, 1921, no. 258.

In the same place.

Tamil.

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[1] This early evidence for the Saiva *maṭha* at Takkōlam is significant.

Chōḻa, Rājarājakēsarivarmaṉ 'who destroyed the ships at Śālai', (*Rājarāja I*), r.y. 12=*A.D.* 997.

Registers a gift of 11½ *kaḻañju* of gold by Gōvindavvai, daughter of Tiruvūṟalnaṅgai for offerings to the god Takkōla-Viṭaṅkadēva.

NA-78

Ref.: *ARE*, 1921, no. 257.

In the same place.

Tamil.

Chōḻa; Rājarājakēsarivarmaṉ 'who destroyed the ships at Śālai' (*Rājarāja I*), r.y. 12=*A.D.* 997.

Registers a gift of 23 *kaḻañju* of gold, tested by the standard-weight *Daṇmakaṭṭaḻai-kal*, by a certain Vīrammai, daughter of Tiruvūṟalnaṅgai for offerings to the god Takkōla-Viṭaṅkadēva. The gold was received by the residents of *Śirūr in Tiruvūṟaṟpuram, a hamlet of Takkōlam.*

NA-79

Ref.: *ARE*, 1921, no. 247.

On the north, west and south walls of the central shrine in the same Jalanāthēśvara temple.

Tamil.

Chōḻa; Rājarāja - Rājakēsarivarmaṉ (*Rājarāja I*), r.y. 15=A.D. 1000.

Begins with the historical introduction *Tirumagaḷ pōla* etc., of the inscription of the king. Registers a gift of 90 sheep by a lady of Takkōlam to the god Tiruvūṟal-Āḻvār for a perpetual lamp.

NA-80

Ref.: *ARE*, 1921, no. 259.

On the south wall of the same shrine.

Tamil; beginning of lines built in.

Chōḻa; Rājakēsarivarmaṉ *alias* Rājarājadēva (*Rājarāja I*), r.y. 26=*A.D.* 1011.

Commences with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Registers a gift of 96 sheep for a perpetual lamp to the god Tiruvūṟal-Mahādēva of *Takkōlam alias Kshatriyaśikhāmaṇipuram*[1], *an independent village of Maṇayiṟ-kōṭṭam in Jayaṅgoṇḍa-chōḻa-maṇḍalam.*

NA-81

Ref.: *ARE*, 1897, no. 1; *SII*, v, no. 1364.

In the same place.

Tamil.

Eastern Chāḷukya[1]; Vimalādittavarmaṉ (*Vimalāditya*), r.y. 3=*A.D.* 1014.

Registers a gift of 100 sheep for burning lamps in the temple of god Mahādēva at Tiruvūṟal by Attiyūr Naṅgai, the daughter of Naṅgai, and a *dēvaṇār-magaḷ* of Tiruvūṟal in Takkōlam.

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[1] *Kshatriyaśikhāmaṇi* was a title borne by Rājārāja I. The village so named was probably after this title of the king.

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[1] This Eastern Chāḷukya inscription in the Chōḻa territory in A.D. 1014 is interesting.

NA-82

Ref.: *ARE*, 1897, no. 15; *SII*, v, no. 1378.

On the north wall of the same shrine.

Tamil; 6 lines.

Chōḻa; Parakēsarivarmaṉ *alias* Śrī-Rājendra-Chōḻadeva (*Rājēndra I*), r.y. 3=*A.D.* 1015.

Registers an arrangement made by *Kaṇṇaṉ Poṇṇan*, *kiḻavaṉ* of Perumbaṟṟūr, *who was the settlement Officer* (*vagai śeykiṉṟa*) *of Maṇayil-kōṭṭam* to provide for the worship and services on the asterism of the king *viz.*, Tiruvādirai. The provision includes oil, garlands, food offerings, ghee, curds, areca-nuts and requirements for the procession of the deity.

NA-83

Ref.: *ARE*, 1921, no. 276.

On the north and west walls of the Pālīśvara temple.

Tamil.

Chōḻa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 8=*A.D.* 1020.

Begins with the historical introduction *Tirumaṇṇi vaḷara*, etc., of the inscription of the king. Registers gift of 32 cows by *Nāṟpatteṇṇāyira- Piḍārar* for the daily supply of milk for the early morning service of the god Mahādēva *alias* Mumalai-Īśvaram of Tiruppālūṟal at Takkōlam for the merit of the *king's mother Tribhuvaṇa-Mahādēviyār*.

NA-84

Ref.: *ARE*, 1921, no 274.

On the four walls of the dilapidated Perumāḷ temple.

Tamil; stones misplaced and missing.

Chōḻa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 9=*A.D.* 1021.

Commences with the historical introduction *Tirumaṇṇi vaḷara*, etc., of the inscription of the king. Seems to register a gift of 90 sheep for a perpetual lamp to the temple of Rājarāja-Tirunārāyaṇa- viṇṇagar-Āḻvār by the residents of *Takkōlam alias Kshatriyaśikhāmaṇipuram, a city in Paṇmā-nāḍu a s.d. of Maṇayiṟ-kōṭṭam, a district of Jayaṅgoṇḍa-chōḻa-maṇḍalam.*

NA-85

Ref.: *ARE*, 1921, no. 256.

On the west and south walls of the central shrine in the Jalanāthēśvara temple.

Tamil; beginning lost.

Chōḻa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 24=*A.D.* 1036.

Gives a portion of the historical introduction *Tirumṇṇai vaḷara* etc., of the inscription of the king. Registers a gift of 12 *kaḷañju* of gold, tested by the standard weight, called *tuḷai-niṟai-poṉ*, received from Śarabandoṇḍavai, the servant (?) (*peṇḍāṭṭi*) of *Rājēndra-chōḻa Brahmādirāyar* and a native of *Toṇḍaimāṉ-Pērāṟṟūr in Tiruvēṅgaḍa-kōṭṭam*, from the interest on which one perpetual lamp had to be burnt in the temple of Tiruvūṟal-Mahādēva by the assembly of *Uṟigaiyūr alias Rājāmārtāṇḍa-chaturvēdimaṅgalam in Mēlmalai-Āṟṟūr-nāḍu*, a *dēvadāna* of Tiruvūṟal-Mahādēva in Takkōlam *alias* Kshatriyaśikhāmaṇipuram, a city in Paṉmā-nāḍu a s.d. of Maṇayiṟ-kōṭṭam, a district of Jayaṅgoṇḍachōḻa-maṇḍalam.

NA-86

Ref.: *ARE*, 1921, no. 262; *Ibid*, part ii, p. 101.

On the south wall of the same shrine.

Tamil.

Chōḻa; Rājakēsarivarmaṉ *alias* Vijayarājēndradēva (*Rājādhirāja I*), r.y. 36= *A.D.* 1054.

Begins with the historical introduction *Tiṅgaḷērtaru*, etc., of the inscription of the king. Registers the agreement of certain individuals in charge of the central shrine in the temple of Tiruvūṟal-Mahādēva at *Takkōlam alias Iraṭṭapāḍikoṇḍa-chōḻapuram, a city in Paṉmā-nāḍu a s.d. of Pagaimēchchigaṇḍa-kōṭṭam,*[1] *a district of Jayaṅgoṇḍachōḻa-maṇḍalam*, to measure out seven *nāḻi* and one *uri* of ghee by the measure '*arumoḻidēvaṉ*' as interest on 18 *kaḻañju* of gold received by them.

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[1] Same as *Maṇayir-kōṭṭam*

NA-87

Ref.: *ARE*, 1897, no. 19; *SII*, v, no. 1382.

On a pillar in front of the shrine of the goddess in the same temple.

Tamil; 47 lines.

Chōḻa; *Vīrarājēndra*, r.y.—: (*acc. A.D.* 1063).

Contains only the historical introductory portion of the inscription of the king beginning with *Tiruvaḷara tiraḷpuyattu*, etc., which is attested at the end by six *brāhmaṇas*[1].

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[1] Probably temple priests (*śivabrāhmaṇas*).

NA-88

Ref.: *ARE*, 1921, no. 243.

On the north wall of the central shrine in the same temple.

Tamil.

Chōḻa; Rājakēsarivarmaṉ *alias* Rājēndra-Chōḻadēva (*Kolōttuṅga I*), r.y. 3= *A.D.* 1073.

Begins with the historical introduction *Tirumaṉṉi viḷaṅga*, etc., of the inscription of the king. Registers a gift of 25 *kaḻañju* of gold by a lady of *Takkōlam alias Vallavapuram*, a city in Paṉmā-nāḍu. The assembly of Rājamāttāṇḍa-chaturvēdimaṅgalam, in Mēnmalai-Āṟṟūr-nāḍu received 50 *kalams* of paddy towards the interest on this gift amount and undertook to meet the expenses of the *tiruchchāndāḍal* celebration of the sixth day of the *Makham* festival in the month of *Māśi*, when the deity Takkōla-viṭaṅkar was to be taken out in procession.

NA-89

Ref.: *ARE*, 1897, no. 18; *SII*, v, no. 1381.

On the east wall of the second *prākāra* of the same temple.

Tamil; 15 lines.

Chō̤ḷa; Rājakēsarivarmaṉ Chakravartigaḷ Śrī Kulōttuṅga - Chō̤ḷadēva (*Kulōttuṅga I*), r.y. 36=*A.D.*1106.

Begins with the historical introduction *Pugaḻmādu viḷaṅga*. etc., of the inscription of the king. Records sale of land as *tiruvīdi-maḍappuram* to the Tiruvūṟal-Uḍaiyār temple by the *sabhā* of Rājamārtāṇḍa-chaturvēdimaṅgalam *alias* Uṟiyūr in Mēlmalai-Āṟṟūr-nāḍu. The donor was *Rājaśēkhara-mūvēndavēḷāṉ alias Vēḷāṉ Rājēndrachō̤ḷaṉ of Nagar in Rājēndrachō̤ḷa-vaḷanāḍu* who paid the sale price of the land to the *sabhā* at the rate of two *kāśu* per *vēli*.

NA-90

Ref.: *ARE*, 1921, no. 263.

On the east wall of the *mahāmaṇḍapa* in front of the central shrine in the same temple.

Tamil; built in at the end.

Chō̤ḷa; Rājakēsarivarmaṉ *alias* Chakravartin Kulōttuṅga-Chō̤ḷadēva (*Kulōttuṅga I*), r.y. 45=*A.D.* 1115.

Begins with the historical introduction *Pugaḻmāḍuviḷaṅga*, etc., of the inscription of the king. Registers a gift of 60 *poṉ* by a private person for ten perpetual lamps in the temple of Tiruvūṟal-Uḍaiya-Mahādēva at *Takkōlam alias Kulōttuṅgachō̤ḷapuram* in Paṇmā-nāḍu, a s.d. of Maṇayirkōṭṭam, a district of Jayaṅgoṇḍachō̤ḷamaṇḍalam. The residents of *Śaṅkaraṇpāḍi* agreed to maintain the lamps even when they left the village and settled elsewhere.

NA-91

Ref.: *ARE*, 1921. no. 268.

On the south wall of the same *mahāmaṇḍapa*.

Tamil; damaged and the ends of the lines built in.

Chō̤ḷa; Rājakēsarivarmaṉ *alias* Tribh. Kulōttuṅga-Chō̤ḷadēva (*Kulōttuṅga I*), r.y. 48=*A.D.* 1118.

Begins with the historical introduction *Pugaḻmāduviḷaṅga*, etc., of the inscription of the king. Registers a sale of land free of taxes to a private individual for meeting the expenses connected with the procession of the god Tiruvūṟal-Uḍaiyār during the *Māśi-Makham* festival, by the guild of merchants and the weaver community.

NA-92

Ref.: *ARE*, 1921, no. 275.

On the west wall of the Pālīśvara temple.

Tamil; fragmentary.

Chō̤ḷa; [Para]kēsarivarmaṉ *alias Vikrama-Chō̤ḷadēva*, r.y. 9=*A.D.* 1127.

Contains the historical introduction *Pūmādu puṇara*. etc., of the inscription of the king.

NA-93

Ref.: *ARE*, 1897, no. 17; *SII*, v, no. 1380.

On the north wall of the central shrine in the Jalanāthēśvara temple.

Tamil; 6 lines.

Chōḻa; Tribh. Śrī Kulōttuṅga-Chōḻa-dēva (*Kulōttuṅga III*) r.y. 12 = *A.D.* 1190.

Records that Uḍaiyanāyakan of Perudūṟu made a gift of three *paḻaṅkāśu* for a twilight lamp for god Mahādēva of the Triruvūṟal temple. The *śivabrāhmaṇas* of the temple who received the amount undertook to carry out the terms of the gift with the interest of the amount gifted. The donor had the right of accountantship in the temple (*kōyil-kaṇakku-kāṇi*).

NA-94

Ref.: *ARE*, 1897, no. 16; *SII*, v, no. 1379.

In the same place.

Tamil; 32 lines.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 17 = *A.D.* 1195.

Records gift of land in Uṟiyūr as *grihaṇa* (*grahaṇa*) *dakshiṇa* on the occasion of a solar eclipse in the month of *Tai* to the Tiruvūṟal-Mahādēva temple by *Śaśikula salikki Tirukkāḷattidēva alias Yādavarāya*.

NA-95

Ref.: *ARE*, 1921, no. 265; *Ibid.*, App. E, p. 85.

On the south wall of the *mahāmaṇḍapa* in front of the central shrine of the same temple.

Tamil; damaged at the beginnings of lines and built in.

Chōḻa; Rājarājadēva (*Rājarāja III*), r.y. 6, Mīṉa, 5, Sunday and Paṅguṇi-Uttiram = 27, *February*, *A.D.* 1222.

Seems to register a gift for a perpetual lamp to the temple of the god Āḷuḍaiyār Tiruvūṟal-Uḍaiya-Nāyaṉār in Takkōlam *alias* Kulōttuṅga-chōḻa-puram in Paṉmā-nāḍu a s.d. of Maṇaviṟ-kōṭṭam, a district of Jayaṅgoṇḍachōḻa-maṇḍalam.

NA-96

Ref.: *ARE*, 1921, no. 266.

In the same place.

Tamil.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 19, Mīṉa śu., Chaturdaśi, Sunday, Rōhiṇi = 4, *March*, *A.D.* 1235.

Registers a gift of 15 *gaṇḍagōpālaṉ-pudumāḍai*[1] for burning a perpetual lamp founded in the temple of the god Tiru-vūṟal-Uḍaiya-Nāyaṉār, by the assembly in charge of the central shrine.

NA-97

Ref.: *ARE*, 1921, no. 277.

On the north and west walls of the Pālīśvara temple.

Tamil; highly damaged.

Chōḻa; Tribh. Rājēndra-Chōḻadēva (*Rājēndra III*), r.y.—: (*acc. A.D.* 1246).

Seems to register the installation of the images of Umēśuradēva and Vināyaga-

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[1] Evidently named after the Telugu-Chōḍa chieftains of Nellore who were contemporary of Rājarāja III.

Piḷḷaiyār among others and the gift of gold for offerings and worship to these images. Takkōlam herein is called Kulōttuṅga-chōḻapuram.

NA-98

Ref.: *ARE*, 1921, no. 264; *Ibid.*, part ii, p. 114.

On the north wall of the *mahāmaṇḍapa* in front of the central shrine in the Jalanāthēśvara temple.

Tamil; damaged.

Telugu-Chōḍa; Tribh. *Vijayagaṇḍagōpāladēva*, r.y. 3, Karkaṭaka, śu., Daśami, Monday, Śravaṇa=25, *September, A.D.* 1251[1].

Registers a gift of land as *dēvadāna* by *Madusūdanadēvaṉ*[2] *son of Mahāmaṇḍalēśvara Tripurāntakadēva* of the Pallava lineage for instituting a festival in the temple of Tiruvūṟal-Uḍaiya-Nāyaṉār at *Takkōlam alias Vaḍamuḍi-koṇḍachōḻapuram*[3] in the month of *Māśi* and for taking out the god in procession. It was also stipulated that with the surplus yield from this land the temple repairs were to be conducted.

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[1] The date given in the inscription does not tally with the date usually assigned to him (*i.e.* A.D. 1250—92).

[2] Also figures in no. NA-99 below.

[3] Evidently based on a title of Rajēndra I.

NA-99

Ref.: *ARE*, 1921, no. 267, *Ibid*, part ii, p. 114.

On the south wall of the same *maṇḍapa.*

Tamil.

Telugu-Chōḍa; *Vijayagaṇḍagōpāladēva*, r.y. 24, Āḍi=*c A.D.* 1274.

Records a gift of land for the midnight offerings of the god for the merit of the king by *Madusūdanadēva*[1], son of Tripurāntakadēva of the Pallava family. Takkōlam is herein called Vaḍamuḍikoṇḍachōḻapuram.

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[1] Also figures in no. NA-98 above.

TAṆḌALAM

NA-100

Ref.: *ARE*, 1892, no. 1; *EI*, vii, no. 5, pp. 25-6.

On a rock near the tank at Taṇḍalam.

Tamil; 6 lines.

Pallava (?); Śatti, 'the king of Kaḍāvas' (*Śaktivarman*[1]) r.y. 10: (*c 9th cent. A.D.*),

Consists of two Tamil verses in *veṇbā* metre. Records that *Pallavamārāyaṉ* constructed the sluice for the tank at *Taṇḍalam in Pōḷiyūr-nāḍu*[2], thereby freeing the villagers of hunger.

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[1] He has been sought to be identified with Śaktiviṭaṅkaṉ, a Pallava chieftain of the time of the early Chōḷa king Parakēsari (*EI*, v, p. 42, n.7). But it is better to take him as a contemporary of Pallava Dantivarmaṉ.

[2] Poḷiyūr-nāḍu probably lay round modern Polur.

TIRUMĀLPURAM

NA-101

Ref.: *ARE*, 1906, no. 319.

On the south wall of the central shrine in the ruined Vishṇu temple.

Tamil.

Chōḻa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 12=*A.D*. 919.

The god is called Perumāṉaḍigaḷ of *Gōvindapāḍi in Toṇḍai-nāḍu.*

NA-102

Ref.: *ARE*, 1906, no. 300

On the east wall (right of entrance) on the same shrine.

Tamil.

Chōḻa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 26=*A.D*. 933.

Registers gift of a lamp.

NA-103

Ref.: *ARE*, 1906, no 303.

In the same place

Tamil

Chōḻa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 31=*A.D*. 938.

Records gift of a lamp to the temple of Niṉṟaruḷiṉa-Perumāṉaḍigaḷ at *Gōvindapāḍi in Valla-nāḍu, a district of Dā[ma]r-kōṭṭam,* by the *Chōḻa queen Amudaṉ Peṟṟāḷ alias Pallavaṉ Mādēviyār of Kāṉattur in U[mba]ḷa-nāḍu.*

NA-104

Ref.: *ARE*, 1906, no. 314.

On the south wall of the same shrine.

Chōḻa; *Madirai[koṇ]ḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 31=*A.D*. 938.

Records gift of a lamp by the *Chōḻa queen Amaṉimādēviyār*. The temple is called that of Niṉṟaruḷiṉa-Perumaṉāḍigaḷ at Gōvindapāḍi in Valla-nāḍu, a s.d. of Dāmar-kōṭṭam, a district of Toṇḍaiya-nāḍu.

NA-105

Ref.: *ARE*, 1906, no. 309.

In the same place.

Tamil; damaged.

Chōḻa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 31=*A.D*. 938.

Records a gift made on the day of a solar eclipse.

NA-106

Ref.: *ARE*, 1906, no. 311.

In the same place.

Tamil.

Chōḻa; [*Madiraiko*]*ṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 34=*A.D*. 941.

Records gift of gold.

NA-107

Ref.: *ARE*, 1906, no. 298.

On the west wall of the first *prākāra* of the Maṇikaṇṭhēśvara temple.

Tamil.

Chōḻa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 37=*A.D.* 944.

Records a sale of land.

NA-108

Ref.: *ARE*, 1906, no. 341.

On the west and south walls of the central shrine in the ruined Vishṇu temple.

Chōḻa; Parakēsarivarmaṉ, 'who took Madirai and Īḻam' (*Parāntaka I*), r.y. 39=*A.D.* 946.

Records a sale of land.

NA-109

Ref.: *ARE*, 1906, no. 302.

On the east wall (right of entrance) of the same temple.

Tamil.

Chōḻa;-*Madiraikoṇḍa* [Para]kēsarivarmaṉ (*Parāntaka I*), r.y 39=*A.D.* 946.

Registers gift of 96 sheep for a lamp.

NA-110

Ref.: *ARE*, 1906, no. 310.

On the south wall of the central shrine in the same temple.

Tamil.

Chōḻa; Parakēsarivarmaṉ, 'who took Madirai and Īḻam' (*Parāntaka I*), r.y. 40=*A.D.* 947.

Registers gift of land for a lamp.

NA-111

Ref.: *ARE*, 1906, no. 313.

In the same place.

Tamil.

Chōḻa; Parakēsarivarmaṉ, 'who took Madirai and Īḻam' (*Parāntaka I*), r.y. 41=*A.D.* 948.

Registers gift of sheep for a lamp by Pūvaṉ M[āṟaṉ] of Neḍiyataḷi in *Koḍuṅgōḷūr*, (a town) *in Malai-nāḍu*[1].

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[1] This indicates Parāntaka's mastery over the Chēras.

NA-112

Ref.: *ARE*, 1906, no. 318.

In the same place.

Tamil; built in at the end.

Chōḻa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y.——(*acc. A.D.* 907).

Details not available.

NA-113

Ref.: *ARE*, 1906, no. 301.

On the east wall (right of entrance) of the central shrine in the ruined Vishṇu temple.

Tamil.

Chōḻa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y.——(*acc. A.D.* 907).

Records gift of gold for a lamp by prince [Parā]ntakṉe *Uttamaś[ī]li*.

NA-114

Ref.: *ARE*, 1906, no. 304; *SII*, iii, no. 165.

On the south wall of the same shrine.

Sanskrit and Tamil, Grantha and Tamil, 6 lines; badly damaged.

Chōḻa (?) *Pārthivēndravarmaṉ*, r.y. 3= *c A.D.* 959.

Records an undertaking by the *sabhā* of *[Ilai]-Vallam in Dāmar-kōṭṭam* in respect of some gold received by them from.... ya-Nārāyaṇakramavittaṉ *alias Vaidumbarādittabrahmādhirājaṉ* for the supply of oil for burning a lamp to god Śrī-Gōvindapāḍi-Āḻvār every month by the liquid-measure *nāḻi* comparable to the measure (*kāl*) (called after the god) Ūragattuniṉṟār.

NA-115

Ref.: *ARE*, 1906, no. 267; *Ibid*, part ii, para 65.

On the south wall of the central shrine in the Maṇikaṇṭhēśvara temple.

Tamil and Sanskrit; Tamil and Grantha.

Chōḻa (?); Parthivēndrādhipativarmaṉ, (*Pārthivēndravarmaṉ*), r.y. 3=*c A.D.* 959.

Records the building of the temple and the enclosing *verandah* by the *Virāṭa* (*same as Lāṭa*) *king Aṇaiyamaṉ alias Paramaṇḍalāditya*[1]. In the Tamil portion Aṇaiyamaṉ is called Ilāḍarāyar and is said to be the son of Taṭṭāḷaḍigaḷ. In the Sanskrit portion, a short genealogy of the chief is given. In the family of Sagara-Virāṭa where Bhagīratha and others had been born, sprang Guṇaratnasindhu. His son was king Aṇigōpa. The son of the latter was Kampaṭikaḷ, to whom was born Taṭṭāḷa, the father of Aṇaiyamaṉ-Paramaṇḍalāditya.

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[1] Also figures in nos. NA-117 and 118 below.

NA-116

Ref.: *ARE*, 1906, no. 327; *SII*, iii, no. 192.

On the north wall of the central shrine in the ruined Vishṇu temple.

Tamil, 5 lines; damaged.

Chōḻa (?); Pārthivēndrātivarmaṉ 'who took the head of Vīra-Pāṇḍya' (*Pārthivēndravarmaṉ*), r.y. 10=*c A.D.* 966.

Records gift of 96 sheep for a lamp to the temple of god Gōvindapāḍidēvar in Dāmal-kōṭṭam, by *Vāṇarājaṉ Aḷagamaiyaṉ*.

NA-117

Ref.: *ARE*, 1906, no. 323.

On the west wall of the same shrine.

Tamil (prose and verse); damaged.

Chōḻa (?); *[Pār]thivē[ndravarmaṉ]* r.y. 12=*c A.D.* 968.

Records that *Aṇaiyamaṉ Paramaṇḍalādittaṉ*[1] built a *maṇḍapa* in the temple.

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[1] Also figures in nos. NA-115 above and 118 below.

NA-118

Ref.: *ARE*, 1906, no. 324.

In the same place.

Grantha and Tamil.

Chōḻa (?); [Pārthi]vēndrādhivarmaṉ, (*Pārthivēndravarmaṉ*) r.y. 12=*c A.D.* 968.

Records gift by the *Virāṭa king Aṉaiyamaṉ*[1].

NA-119

Ref.: *ARE*, 1906, no. 266; *SII*, iii, no. 197.

On the north wall of the central shrine in the Maṇikaṇṭhēśvara temple.

Tamil; 36 short lines.

Chōḻa (?); Pārthivēndrādhivarmaṉ 'who took the head of Vīra-Pāṇḍya' (*Pārthivēndravarmaṉ*), r.y. 13=*c A.D.* 969.

Records an undertaking by the *sabhaiyār of Paṭṭālam alias Eḻunūṟṟuva-chaturvēdimaṅgalam* in *Dāmaṟ-nāḍu, a s.d. of Dāmaṟ-kōṭṭam* in respect of 25 *kaḻañju* of gold, weighed by the standard weight called *dhanma-kaṭṭaḷai*, received by them from *Vachchavaiyār, the daughter of Vallamaṉār*, that in lieu of interest thereon, they would supply oil (details lost) for two lamps, one of which was perhaps *for the merit of Vijjavai-Mahādēviyar*, possibly a queen of Pallava Nandivarmaṉ[1] to god Mahādēva of Tirumālpēṟu in the same *kōṭṭam.* They also agreed to pay a fine of ⅛ *kaḻañju* of gold per day for default and to provide two meals to those in charge of the sanctum (*tiruvuṇṇāḻigai-uḍaiyār*).

NA-120

Ref.: *ARE*, 1906, no. 328, *SII*, iii, no. 198.

In the same place.

Tamil; 9 lines.

Chōḻa (?); Pārthivēndrātipaṉmar, (*Pārthivēndravarmaṉ*), r.y. 13=*c A.D.* 969.

Records that *Maṉṉaṉ Kaṉṉaṉ Kāmamōga-Vāraṇappēraraiyaṉ*, an elephant mahout *who accompanied king Pārthivēndravarmaṉ*, purchased 2,000 *kuḻi* of land from the lands belonging to the temple of god *Śī-Gōvindapāḍi in Śiṟṟiyāṟṟūr in Mēlppaḻugūr-nāḍu, a s.a. of Maṇayilkkōṭṭam* and entrusted it to the *Vaishṇavadāsar* who served (*śrīkāryam-śeykiṉṟa*) god Niṉṟaruḷiya - Perumāṉaḍigaḷ of *Gōvindapāḍi in Valla-nāḍu, a s.d. of Dāmaṟ-kōṭṭam* for feeding a *brāhmaṇa* with a sumptuous meal (*uttamāgram*) in the *maṭha* attached to the temple.

NA-121

Ref.: *ARE*, 1906, no. 308; *SII*, iii, no. 117.

On the south wall of the ruined Vishṇu temple.

Tamil, 10 lines.

Chōḻa; *Madiraikoṇḍa* Rājakēsarivarmaṉ (*Parāntaka II, Sundara-Chōḻa*), r.y. 17=*c A.D.* 974.

Records a gift of 96 sheep for a perpetual lamp to the temple of god

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[1] Also figures in nos. NA-115 and 117 above.

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[1] Though this is clearly a Pallava name, the identification of the king is difficult. Probably he was Nandivarman III.

Niṉṟaruḷiya-Perumāṉaḍigaḷ at Gōvindapāḍi in Valla-nāḍu a s.d. of Dāmar-kōṭṭam by *Kēśavaṉ Rāmaṉ alias Śembiyaṉ-Paṉaiyūrnāṭṭu-vēḷāṉ of Paṉaiyūr in Paṉaiyūr-nāḍu on the south bank (of the Kāvēri) in Chōḷa-nāḍu.*

NA-122

Ref.: *ARE*, 1906, no. 307; *SII*, iii, no. 118.

In the same place.

Tamil, 7 lines; incomplete.

Chōḷa; *Madiraikoṇḍa* Rājakēsarivarmaṉ (*Parāntaka II, Sundara-Chōḷa*), r.y. 17=*c A.D.* 974.

Registers gift of a perpetual lamp to the god Niṉṟaruḷiya-Perumāḷ of Gōvindapāḍi in Valla-nāḍu, a s.d. of Dāmar-kōṭṭam, by *Pallavappēraraiyaṉ alias Rājakēsarip-pēraraiyaṉ of Kīḻmalai, Mummalaiyaṉ of Veṇkala-nāḍu and Muttaraiyaṉ of Tiruppāśūr.*

NA-123

Ref.: *ARE*, 1906, no. 320; *SII*, xix, no. 318.

On the south wall of the central shrine in the same temple.

Tamil, 10 lines; damaged.

Chōḷa; Parakēsarivarmaṉ, (*Uttama-Chōḷa*)[1], r.y. 13=*c A.D.* 983.

Records an endowment of land, 146½ *kuḻi* in extent, by *Kōyil Kaṇṇapirāṭṭi wife of the Chief Śāttaṉ Kālaṉ Vē[ḷaṉ] [Ādi]tyaṉ*[1] *alias Mīnavaṉ Mūvēndavēlāṉ of Pullāli*, for the daily expenses of the *ardhayāma* services in the temple of the Gōvindapāḍi-Niṉṟaruḷiṉa-Perumāṉaḍigaḷ. This land is stated to have been situated in the *dēvādānabrahmadēya* village Śiṟṟiyāṟṟūr belonging to the *sabhā* of Nallimaṅgalam and purchased out of the share owned by Vishṇuchandra Bhūtikramavittaṉ a member of the *gaṇam*, his brother, Siruvaḍi Kramavittaṉ, and their sister-in-law Ammadinangai, the wife of Matisutakramavittaṉ[2].

NA-124

Ref.: *ARE*, 1906, no. 321; *SII*, xix, no. 319.

In the same place.

Tamil; 4 lines.

Chōḷa; Parakēsarivarmaṉ (*Uttama-Chōḷa* ?), r.y. 14=*c A.D.* 984.

States that Śrī Gōvindapāḍi Nārāyaṇaṉ of Uruppuṭṭūr a member of the *āḷum-gaṇam* of Avaṇinarayaṇa-chaturvēdimaṅgalam, consecrated an image of god Maṇavāḷapperumāḷ (in the temple) and made provision for the mid-day offering to the deity by an endowment of land left in charge of the servants of the *maṭha* attached to the temple.

NA-125

Ref.: *ARE*, 1906, no. 280; *Ibid*, part ii, para 37; *SII*, xix, no. 341.

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1. The mention of the chief makes the inscription assignable to Uttama Chōḷa.
2. Within the body of the inscription are two panels, one containing in relief the figures of two warriors, and the other the figures of a warrior and a woman.

On the south wall of the central shrine in the Maṇikaṇṭhēśvara temple.

Tamil, 12 lines; damaged.

Chōḷa; Parakēśarivarmaṉ (*Uttama-Chōḷa*)[1], r.y. 14=*c A.D.* 984.

Records an endowment made by (*prince*) *Madhurāntakaṉ Gaṇḍarādittaṉ* for the supply of four *nāḻi* each of honey, ghee, milk, curd, sesamum and pulses to be filled in 108 pots, and of other ingredients for the sacred bath of the god one very *saṅkrānti* day of the months in the temple of Mahādēva at Tirumālpēṟu-in Dāmar-kōṭṭam.

NA-126

Ref.: *ARE*, 1906, no. 286; *SII*, iii, no. 142.

On the north wall of the same shrine.

Tamil; 145 short lines.

Chōḷa; *Uttama-Chōḷa*, r.y. 14, day 206 =*c A.D.* 984-5.

The inscription first *refers to a grant of revenue in paddy and in gold* accrued from the village of *Chiṟṟiyāṟṟūr in Maṇayil-nāḍu, a s.d. of Maṇayil-kōṭṭam,* made in the 21st and 22nd years of the Chōḷa king *'Toṇḍai - māṉāṟṟūr - tuñjinadēva'* (Āditya I), to the temple of Tirumālpēṟu. The grant was not entered in the revenue registers (perhaps by mistake) which was therefore, *rectified in the fourth year of Parakēsarivarmaṉ*, 'who *took Madirai and Īḻam'* (Parāntaka I). A fresh grant was also made to the temple in the 36th year of Parāntaka (I) himself. This latter grant being misappropriated by the *sabhā of Puduppākkam* (*a brahmadēya in Puri-śaināḍu in Maṇayil-kōṭṭam*) which was entrusted with the management of both the gifts, *a complaint was lodged before the king Uttama-Chōḷa* in the 14th year of his reign. The offending members were fined for the mistake committed and orders were issued that the defaulting members of the *sabhā* should in future conduct the trust honestly. The elaborate procedure of giving effect to the royal order by the various officers such as *Āṇatti, Vāyak-kēḻvi, Ōlai-nāyagam, Puravuvari, Varippot-tagam, Kaṇakku, Variyilīḍu, Paṭṭōlai* and *Mugaveṭṭi* is narrated in the latter part of the inscription. When issuing the order the king was in the apartment called *Poṉmāḷigai-Ādibhūmi* in his palace at Kachchippēḍu (*i.e.* Kāñchīpuram).

NA-127

Ref.: *ARE*, 1906, no. 338; *SII*, xix, no. 445.

On the north wall of the central shrine in the ruined Vishṇu temple.

Tamil; 6 lines.

Chōḷa; Para[kēsarivarmaṉ], (*Uttama-Chōḷā*), r.y.——: (*acc. c A.D.* 970).

Registers gift of 120 sheep for a perpetual lamp in the temple of Perumāṉaḍigaḷ at Gōvindapāḍi in Valla-nāḍu a division of Dāmar-kōṭṭam, by *Pañchavaṉ-Mahādēviyār, who is stated to be the consort of Chōḷāpperumāṉaḍigaḷ and to have hailed from Kōṭṭur in Neṉmali-nāḍu a division of Chōḷa-nāḍu.*

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[1] The king may be so identified as above since the donor Madurāntakaṉ Gaṇḍarādittaṉ largely figures in the inscriptions of Rājarāja I. (See nos. NA—140, 141 and 148 below, from the same place.)

NA-128

Ref.: *ARE*, 1907, no. 343[1] (?); *SII*, xix, no. 197.

On the north, west and south walls of the same shrine.

Tamil.

Chōl̤a; *Parakēsarivarmaṉ*, r.y. 8: (10*th cent. A.D.*).

Records an endowment of 70 *kaḷañju* of gold by Tiruvikramaṉ, a merchant of Ul̤akkuṇi for the purpose of feeding ten *brāhmaṇas* daily in the temple of Perumāṉaḍigaḷ at Gōvindapāḍi.

NA-129

Ref.: *ARE*, 1906, no. 344; *SII*, xix, no. 220.

In the same place.

Tamil; 4 lines.

Chōl̤a; *Parakēsarivarmaṉ*, r.y. 9: (10*th cent. A.D.*).

Records an endowment of 15 *kaḷañju* of gold by Uttamadāni, a resident of Kaḍuvāykkuḍi to the temple of Perumāṉḍigaḷ at Gōvindapāḍi for the purpose of feeding one *brāhmaṇa* in the temple after the offering to the deity.

NA-130

Ref.: *ARE*, 1906, no. 343.

In the same place.

Tamil.

Chōl̤a; *Parakēsarivarmaṉ*, r.y. 12: (10*th cent A.D.*).

Records gift of 96 sheep for a lamp.

NA-131

Ref.: *ARE*, 1906, no. 339; *SII*, xix, no. 446.

On the north wall of the central shrine in the ruined Vishṇu temple.

Tamil; 11 lines.

Chōl̤a; [*Para*]*kēsarivarmaṉ*, r.y. 1 [·]: (10*th cent. A.D.*).

Records gift of 96 sheep for burning a perpetual lamp in the temple of Niṉṟaruḷiya-Perumāṉaḍigaḷ at Gōvindapāḍi by one Kuḍitāṅgi Ulagatāl̤i of Tavusampal̤alai in Dāmar-kōṭṭam.

NA-132

Ref.: *ARE*, 1906, no. 312; *SII*, xiii, no. 34.

On the south wall of the same shrine.

Sanskrit and Tamil; Grantha and Tamil, 8 lines.

Chōl̤a; *Rājakēsarivarmaṉ*, r.y. 3 (10*th cent. A.D.*).

Records the provision made for burning a lamp in the temple of Perumāṉaḍigaḷ Kamsāri (i.e. Krishṇa), (in the Sanskrit portion) at Govindapāḍi by a *Veḷḷāḷa* resident of *Kulakkuḍi in Pidavūr-nāḍu, a s.d. of Iruṅgōḷapāḍi.*[1]

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[1] The *ARE*, reference given above is not verifiable in the report.

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[1] This is engraved almost as a continuation of, and in the same script as in *ARE*, 1906, no. 311 of the 34th year of Parāntaka I.

NA-133

Ref.: *ARE*, 1906, no. 329; *SII*, xiii, no. 105.

On the north wall of the same shrine.

Tamil, 5 lines; damaged.

Chōḻa; *Rājakēsarivarmaṉ*, r.y. 5: (10*th cent. A.D.*).

Registers gift of 96 sheep for a perpetual lamp in the (Vishṇu) temple at Gōvindapāḍi in Dāmar kōṭṭam by *Sōmaṉ Śaṅkaranārāyaṇaṉ, the headman of Kurukāḍi*. The gift was placed under the protection of the *srivaishṇavas* of the temple.

NA-134

Ref.: *ARE*, 1906, no. 325; *SII*, xiii, no. 330.
On the west wall of the same shrine.
Chōḻa; *Rājakēsarivarmaṉ*, r.y.—— (10*th cent. A.D.*).

Registers a gift of sheep for a perpetual lamp to be burnt in the temple of Perumāṉaḍigaḷ at Gōvindapāḍi in Valla-nāḍu, a s.d. of Dāmar-kōṭṭam by *Araṅgan Karuṇākaraṉ alias Teṉṉavaṉ-Mūvēndavēḷān*[1] *of Kuḷamaṅgalam in Ambar-nāḍu.*

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[1] This donor is evidently different from Ādittaṉ Sūryaṉ of Poygai-nāḍu, a notable person during the time of Rājarāja I, who had the same title. (*SII*, ii, Int. p. 11).

NA-135

Ref.: *ARE*, 1906, no. 306; *SII*, xiii, no. 33.

On the south wall of the same shrine. Sanskrit and Tamil; Grantha and Tamil, 10 lines; incomplete.

Chōḻa, Rājakēsarivarmaṉ (*Rājarāja I*), r.y. 3=*A.D.* 988.

Registers a gift of 30 *suvarṇās* by *Madurāntakaṉ Āchchapiḍāraṉ* for feeding a *brāhmaṇa* in a *maṭha* at Gōvindapāḍi in Valla-nāḍu, a s.d. of Dāmar-kōṭṭam. Madhurāntakaṉ Āchchapiḍāraṉ[1] was the son of *Vīrachōḻa-Iḷaṅgōvēḷār of Koḍumbāḷūr in Kōnāḍu.*

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[1] Mentioned as Āditya in the Sanskrit portion. The donor was evidently a later member of the family of Koḍum- baḷūr chiefs.

NA-136

Ref.: *ARE*, 1906, no. 294; *SII*, xiii, no. 31.

On the north, west and south walls of the central shrine in the Maṇikaṇṭhēśvara temple.

Tamil, 5 lines; incomplete.

Chōḻa; Rājakēsarivarmaṉ (*Rājarāja I*), r.y. 3=*A.D.* 988.

Registers a sale-deed of (god) Tribhuvaṇachaṇḍēśvara[1] of Tirumāṟpēṟu in Valla-nāḍu, a s.d. of Dāmar-kōṭṭam in respect of the land (details lost) sold by *Chōḻamādēviyār alias Pañchavaṉmādēviyār, the queen of Mummuḍiśōḻa* (i.e., Rājarāja I), for endowing two perpetual lamps to god Mahādēva of Tirumāṟpēṟu. Among the boundaries of the land, is mentioned a land endowed by Madhurāntaka-

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[1] Evidently stands for a deed by the temple authorities.

Gaṇḍarādittaṉ for the sacred bath of the deity.

NA-137

Ref.: *ARE*, 1906, no. 292(A); *ŚII*, xiii, no. 30.

In the same place.

Tamil; 4 lines.

Chōḻa; Rājakēsarivarmaṉ (*Rājarāja I*), r.y. 3 = *A.D.* 988.

Registers a sale-deed executed by *Kambattaḍigaḷ, son of Kandichchi Māppāṟṟaḍigaḷ* of Tirumāṟpēṟu in Valla-nāḍu, a s.d. of Dāmar-kōṭṭam in respect of 12 *mā* of land sold for a *śōdi-viḷakku* endowed to god Mahādēva of Tirumāṟpēṟu by *Madhurāntakaṉ Gaṇḍarādittaṉ*. Among the boundaries of the land sold, a channel called Vimalādittav*āykāl*[1] is mentioned.

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[1] This name of the channel affords an interesting information which may be compared with that in another inscription from the Arkonam taluk (vide no. NA-81) which mentions Vimalāditya, dated in his third regnal year (A.D. 1014).

NA-138

Ref.: *ARE*, 1906, no. 285; *Ibid*, no. 295; *SII*, xiii, nos. 29 and 32.

On the west wall of the same shrine.

Tamil; 6 lines.

Chōḻa; Rājakēsarivarmaṉ (*Rājarāja I*), r.y. 3 = *A.D.* 988.

Records gift of 15 *kaḻañju* of gold for a lamp by *Madhurāntakaṉ Gaṇḍarādittaṉ* to the temple of Tirumāṟpēṟṟāḻvār. The *ūr* of Cherugūr in Valla-nāḍu, a. s.d. of Dāmar-kōṭṭam received the gold and undertook to supply an *uḻakku* of oil daily for a lamp in the temple. They agreed that if they failed in their undertaking, they shall be liable to a fine of $\frac{1}{8}$ (*kaḻañju*) of gold in favour of the king (*i.e.*, administration, inclusive of the *dhanmādanam*, [*dharmāsanam*] the court). *The document was written by Nāṟpattiruvaṉ*, belonging to the communal group called *Vaikānasaṉ-kūṭṭam*[1] of Cherugūr.

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[1] Obviously belonging to the sect of *Śrivaishṇavas* who followed the *Vaikānasa* scriptures.

NA-139

Ref.: *ARE*, 1906, no. 265.

On the south wall of the same shrine.

Tamil.

Chōḻa; Rāja[kēsari]varmaṉ *alias* Mummadi-Chōḻadēva[1] (*Rājāraja I*), r.y. 4 = *A.D.* 989.

Records gift of gold.

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[1] The king seems to have assumed the title in the third year of his rule.

NA-140

Ref.: *ARE*, 1906, no. 283; *Ibid*, part ii, para 37.

On the west wall of the same shrine.

Tamil.

Chōḻa; Rājakēsarivarmaṉ *alias* Mummaḍi-Chōḻadēva (*Rājāraja I*), r.y. 4 = *A.D.* 989.

Refers to an enquiry[1] *made by Madhurāntakaṉ Gaṇḍarādittaṉār* with a committee of five members into the affairs of the Agnīśvara temple at Tirumālpēṟu. The endowments had been neglected and the offerings had been reduced to two *nāḻi* of rice. The produce of the temple lands were being misappropriated. The matters were set right in the aforesaid enquiry.

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[1] As a result of this, a fine was imposed by the prince as referred to in no. NA-148 below.

NA-141

Ref.: *ARE*, 1906, no. 268; *SII*, xiii, no. 132.

On the south wall of the same shrine.

Tamil. 19 short lines.

Chōḻa; Rājakēsarivarmaṉ [*Rājarāja I*], r.y. 6=*A.D.* 991.

Records a gift of 20 cows for the supply of milk for the early morning service of the deity in the temple of Tirumālpēṟu-Uḍaiyār by *Madirān-takaṉ Gaṇḍarādittaṉ*.

NA-142

Ref.: *ARE*, 1906, no. 305.

On the south wall of the central shrine in the ruined Vishṇu temple.

Tamil; damaged.

Chōḻa; [Rā]jarājakēsarivarmaṉ (*Rājarāja I*), r.y. 10=*A.D.* 995.

Details not available.

NA-143

Ref.: *ARE*, 1906, no. 333.

On the north wall of the same shrine.

Tamil.

Chōḻa; Rājakēsarivarmaṉ, 'who destroyed the ships at Kāndaḷūr-Śālai' (*Rājarāja I*), r.y. 10=*A.D.* 995.

Records gift of gold by *Kuḷakku-ḍaiyaṉ Arunilai Śrī* [*Kṛi*]*shṇaṉ alias Mūvēnda-Piḍavūr-vēḷār*. A *tiruppadiyam* beginning with *kōlanaṟkuḻal* composed by the donor's father in praise of Gōvindapāḍi Āḻvār had to be sung on the occasion of a festival.

NA-144

Ref.: *ARE*, 1906, no. 335; *Ibid*, part ii, para 37.

In the same place.

Tamil.

Chōḻa; Rājakēsarivarmaṉ, 'who destroyed the ships at Kāndaḷūr-Śālai' (*Rājarāja I*), r.y. 11=*A.D.* 996.

Registers gift of 96 sheep for a lamp by a native of the Chōḻa country to the image of god Anumadēva[1] set up by him at Gōvindapāḍi in Toṇḍai-nāḍu.

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[1] This is important as it shows that the worship of Hanuman in the Tamil country dates from the 10th century at the earliest.

NA-145

Ref.: *ARE*, 1906, no. 284.

On the west wall of the central shrine in the Maṇikaṇṭhēśvara temple.

Tamil.

Chōḻa; Rājakēsarivarmaṉ 'who destroyed the ships at Kāndaḷūr-Śālai' (*Rājarāja I*), r.y. 11 = *A.D.* 996.

Refers to the setting up of an image of Umābhaṭṭārakiyār also called Adiśundaradēva-dēviyār and records gift of land to it.

NA-146

Ref.: *ARE*, 1906, no. 279.

On the south wall of the same shrine.

Tamil.

Chōḻa; Rājarājakēsarivarmaṉ, 'who destroyed the ships at Kāndaḷūr-Śālai' (*Rājarāja I*), r.y. 12 = *A.D.* 997.

Registers gift of 90 sheep for a lamp.

NA-147

Ref.: *ARE*, 1906, no. 281.

In the same place.

Tamil.

Chōḻa; Rājarājakēsarivarmaṉ, 'who destroyed the ships at Kāndaḷūr-Śālai' (*Rājarāja I*), r.y. 12 = *A.D.* 997.

Registers an agreement of the *sabhā* of *Pṛithvimahādēvi-chaturvēdimaṅ-galam*.

NA-148

Ref.: *ARE*, 1906, no. 282.

On the west wall of the same shrine.

Tamil.

Chōḻa; Rājarājakēsarivarmaṉ, 'who destroyed the ships at Kāndaḷūr-Śālai' (*Rājarāja I*), r.y. [1]2 = *A.D.* 997.

Registers *an agreement of the villagers of Paḷugūr in Paḷugūr-nāḍu, a s.d. of Maṇayiṟ-kōṭṭam.* States that *Madurāntakaṉ Gaṇḍarādittar* had fined the men in charge of the store-room in the fourth year of the king's reign.[1] Mentions also the 14th year of some king,[2] whose name is lost.

NA-149

Ref.: *ARE*, 1906, no. 288.

On the north wall of the same shrine.

Tamil.

Chōḻa; Rājarājakēsarivarmaṉ, who destroyed the ships at Kāndaḷūr-Śālai' (*Rājarāja I*), r.y. 12 = *A.D.* 997.

Registers an agreement of the villagers of Maṇavil in Maṇavil-nāḍu, a district of Maṇavil-kōṭṭam.

NA-150

Ref.: *ARE*, 1906, no. 295 (A).

On the north, west and south walls of the same shrine.

Tamil; incomplete.

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[1] The fine was evidently the result of the enquiry referred to in no. NA-140 above.

[2] Obviously Parakēsarivarmaṉ (*i.e.*, Uttama-Chōḻa) mentioned in NA-125 above.

Chōḻa; Rājarāja - Rājakēsarivarmaṉ (*Rājarāja I*), r.y. 13 = *A.D.* 998.

Details not available.[1]

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[1] Above this is another damaged Chōḻa inscription.

NA-151

Ref.: *ARE*, 1906, no. 293.

In the same place.

Tamil.

Chōḻa; Rājarāja - Rājakēsarivarmaṉ (*Rājarāja I*), r.y. 15 = *A.D.* 1000.

Registers gift of gold.

NA-152

Ref.: *ARE*, 1906, no. 322.

On the south wall of the central shrine in the ruined Vishṇu temple.

Tamil.

Chōḻa; Rājarāja - Rājakēsarivarmaṉ (*Rājarāja I*), r.y. 19, day 152=*A.D.* 1004-5.

Records gift of land. Reference to the Śrī-Vaishṇavas of 18 *Nāḍus*. The inscription refers to the silting of lands on the Chiṟṟāṟṟūr on account of the Pālāṟu-floods. Of this, 1,000 *kuḻi* by the 12 span-pole were reclaimed by a person, named Rājarājaviśākam and given away to the temple for the offerings of four *nāḻi*. Details of offerings given[1].

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[1] The interesting point in the inscription is the mention of the traditional Śri-Vaishṇavas of the 18 *Naḍus* at such an early age (See Rangacharya, *TLIMP*, i, p. 44).

NA-153

Ref.: *ARE*, 1906, no. 342.

On the north, west and south walls of the same shrine.

Tamil.

Chōḻa; Rājarāja-Rājakēsarivarmaṉ *alias* Rājarājadēva (*Rājarāja I*), r.y. 23 = *A.D.* 1008.

Registers gift of gold by a native of the Pāṇḍya country.

NA-154

Ref.: *ARE*, 1906, no. 278.

On the south wall of the central shrine in the Maṇikaṇṭhēśvara temple.

Tamil; much damaged.

Chōḻa; [Rājakē]sarivarmaṉ, 'who destroyed the ships at Kāndaḷūr-Śālai' (*Rājarāja I*), r.y.—— : (*acc. A.D.* 985).

Details not available.

NA-155

Ref.: *ARE*, 1906, no. 340.

On the west and south walls of the same shrine.

Tamil; damaged.

Chōḻa; Rājarāja - Rājakēsarivarmaṉ [*alias* Rā]jarājadēva (*Rājarāja I*), r.y. —— : (*acc. A.D.* 985).

Registers gift of land.

NA-156

Ref.: *ARE*, 1906, no. 289.

On the north wall of the same shrine.

Tamil; damaged.

Chōḻa; Rājarājakēsari[varmaṉ], 'who destroyed the ships at Kāndaḷūr-Śālai' (*Rājarāja I*), r.y.—— : (*acc. A.D.* 958).

Details not available.

NA-157

Ref.: *ARE*, 1906, no. 269.

On the south wall of the same shrine.

Tamil; damaged.

Chōḻa; [*Rājarāja I* ?], r.y.—— : (*acc. A.D.* 985).

Registers gift of a lamp.

NA-158

Ref.: *ARE*, 1906, no. 337.

On the north wall of the central shrine in the ruined Vishṇu temple.

Tamil.

Chōḻa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 3= *A.D.* 1015.

Seems to record a gift of gold.[1]

NA-159

Ref.: *ARE*, 1906, no. 292.

On the north, west and south walls of the central shrine in the Maṇikaṇṭhēśvara temple.

Tamil.

Chōḻa; Parakēsarivarmaṉ *alias* Rājēndra Chōḻadēva (*Rājēndra I*), r.y. 10= *A.D.* 1022.

Registers gift of money for supplying four *kaḻañju* of *śidāri* by a native of the Chōḻa country. Mentions *Puṉṉai alias Parakulāntaka-chaturvēdimaṅgalam in Valla-nāḍu, a district of Dāmar-kōṭṭam in Jayaṅgoṇḍa-chōḻa-maṇḍalam.*

NA-160

Ref.: *ARE*, 1906, no. 291.

In the same place.

Tamil.

Chōḻa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 21= *A.D.* 1033.

Registers sale of land by the *sabhā* of Puduppākkam in Puriśai-nāḍu, a district of Maṇavil-kōṭṭam.

NA-161

Ref.: *ARE*, 1906, no. 291 (A).

In the same place.

Tamil.

Chōḻa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḻadēva (*Rajēndra I*), r.y. 21= *A.D.* 1033.

Records sale of land.

NA-162

Ref.: *ARE*, 1906, no. 317.

On the south wall of the central shrine in the ruined Vishṇu temple.

Tamil; incomplete.

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1. A fragmentary inscription of Rājarāja I is found close to this.

Chōl̤a; Parakēsarivarmaṉ *alias* Rājēndra-Chōl̤adēva (*Rājēndra I*), r.y. [2]1 = *A.D.* 1033.

Details not available.

NA-163

Ref.: *ARE*, 1906, no. 297.

On the west and north walls of the first *prākāra* of the Maṇikaṇṭhēśvara temple.

Tamil.

Chōl̤a; Parakēsarivarmaṉ *alias* Rājēndra-Chōl̤adēva (*Rājēndra I*), r.y. 30 = *A.D.* 1042.

Registers sale of land by the *sabhā of Kūram alias Chōl̤amāttāṇḍa-chaturvēdimaṅgalam in Nirvēḷūrnāḍu, a district of Ūṟṟukkāṭṭukōṭṭam.* Mentions the coin *rājarājaṉ-kāśu*.

NA-164

Ref.: *ARE*, 1906, no. 299.

On the south, west and north walls of the same *prākāra*.

Tamil; mutilated and damaged.

Chōl̤a; Parakēsarivarmaṉ *alias* Rājēndra-Chōl̤adēva (*Rājēndra I*), r.y.—— : (*acc. A.D.* 1012).

Details not available.

NA-165

Ref.: *ARE*, 1906, no. 334.

On the north wall of the central shrine in the ruined Vishṇu temple.

Tamil.

Chōl̤a; Rājakēsarivarmaṉ *alias* Rājādhirājadēva (*Rājādhirāja I*), r.y. 30 = *A.D.* 1048.

Records loan of money.

NA-166

Ref.: *ARE*, 1906, no. 330

In the same place.

Tamil.

Chōl̤a; Rājakēsarivarmaṉ *alias* Rājādhirājadēva (*Rājādhirāja I*), r.y. [3]2 = *A.D.* 1050.

Registers sale of land (to the temple of ?) god Uyyakkoṇḍāl̤vār at Gōvindapāḍi.

NA-167

Ref.: *ARE*, 1906, no. 290.

On the north wall of the central shrine in the Maṇikaṇṭhēsvara temple.

Tamil.

Chōl̤a; Rājakēsarivarmaṉ *alias* Chakarvartin Kulōttuṅga-Chōl̤adēva (*Kulōttuṅga I*), r.y. 26 = *A.D.* 1096.

Records sale of land.[1]

NA-168

Ref.: *ARE*, 1906, no. 274.

On the south wall of the same shrine.

Tamil.

Chōl̤a; Rajākēsarivarmaṉ *alias* Chakravartin Kulōttuṅga-Chōl̤adēva (*Kulōttuṅga I*), r.y. 38 = *A.D.* 1108.

Records gift of 30 cows for a lamp.

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[1] At the bottom of this is an inscription of the 27th year of the same king.

NA-169

Ref.: *ARE*, 1906, no. 287.

On the north wall of the same shrine.

Tamil.

Chōḷa; Rājakēsarivarmaṉ *alias* Chakravartin Kulōttuṅga-Chōḷadēva (*kulōttuṅga I*), r.y. 41=*A.D.* 1141.

Records sale of land by the villagers of *Nittavinōdarallūr in Dāmar-nāḍu*, a district of Dāmar-kōṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam.

NA-170

Ref.: *ARE*, 1906, no. 271.

On the south wall of the same shrine.

Tamil.

Chōḷa; Rājakēsarivarmaṉ *alias* Chakravartin Kulottuṅga-Chōḷadēva (*Kulōttuṅga I*), r.y. 46=*A.D.* 1116.

Records gift of money for ten lamps to the temple of Tirumāṟpēṟuḍaiyār in Valla-nāḍu, a district of Dāmaṟ-kōṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam.

NA-171

Ref.: *ARE*, 1906, no. 296.

On the north wall of the first *prākāra* of the same temple.

Tamil; built in at the end.

Chōḷa; Rājakēsarivarmaṉ *alias* Kulōttuṅga-Chōḷadēva (*Kulōttuṅga I or II*), r.y. 11 : (*A.D.* 1081 or 1144).

Records gift of a lamp.

NA-172

Ref.: *ARE*, 1906, no. 270.

On the south wall of the central shrine in the Maṇikaṇthēśvara temple.

Tamil.

Chōḷa: Kulōttuṅga-Chōḷadēva (*Kulōttuṅga I or III*), r.y. 27 : (*A.D.* 1097 or 1205).

Records gift of land.

NA-173

Ref.: *ARE*, 1906, no. 272.

In the same place.

Tamil.

Chōḷa; [Para]kēsarivarmaṉ *alias* Tribh. *Vikrama-Chōḷadēva*, r.y. 7=*A.D.* 1125.

Records sale of land. Mentions he temples of Āḷuḍaiyār, Tirumāṟ- tpēṟuḍaiyār, Uttama-Chōḷīśvaramuḍaiyār and Avimuttīśvaramuḍaiyār.

NA-174

Ref.: *ARE*, 1906, no. 276.

In the same place.

Tamil; incomplete.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja II or III*), r.y. 8 : (*A.D.* 1154 or 1224).

Details not available.

NA-175

Ref.: *ARE*, 1906, no. 316.

On the south wall of the central shrine in the ruined Vishṇu temple.

Tamil; damaged.
Chōḷa: Tribh. Rājarā[ja]dēva (*Rājarāja II or III*), r.y. 10: (*A.D.* 1156 or 1226).

Details not available.

NA-176

Ref.: *ARE*, 1906, no. 332.
On the north wall of the same shrine.
Tamil; unfinished.
Chōḷa; Tribh. Rājarājadēva (*Rājarāja II or III*), r.y. 13 : (*A.D.* 1159 or 1229).

Details not available.

NA-177

Ref.: *ARE*, 1906, no. 275.
On the south wall of the central shrine in the Maṇikaṇṭhēśvara temple.
Tamil.
Chōḷa; Tribh. Rājarājadēva (*Rājarāja II or III*), r.y. 15: (*A.D.* 1161 or 1231).

Registers gift of ornaments and 64 cows for two lamps.

NA-178

Ref.: *ARE*, 1906, no. 315.
On the south wall of the central shrine in the ruined Vishṇu temple.
Tamil; incomplete.
Chōḷa; Tribh. Rājarājadēva (*Rājarāja II or III*), r.y.——: (12-13*th cent. A.D.*).

Registers gift of a lamp.

NA-179

Ref.: *ARE*, 1906, no. 273.
On the south wall of the central shrine in the Maṇikaṇṭhēsvara temple.
Tamil.
Chōḷa; Tribh. Vīrarājēndra-Chōḷadēva (*Kulōttuṅga III*), r.y. 6=*A.D.* 1184.

Registers gift of 32 sheep for a lamp.

NA-180

Ref.: *ARE*, 1906, no. 286.
On the north wall of the same shrine.
Tamil.
[Chōḷa ?]; Kōṉēriṉmaikoṇḍāṉ, (*Kulōttuṅga III* ?), r.y. 14=*A.D.* 1192.

Records gift of the village of Śiṟṟiyāṟṟūr.

NA-181

Ref.: *ARE*, 1906, no. 277.
In the same place.
Tamil.
Chōḷa; Tribh. Kōṉēriṉmaikoṇḍāṉ Tribhuvaṉavīradēva (*Kulōttuṅga III*), r.y. 34=*A.D.* 1212.

Records gift of land to the image of god Uttama-chōḷīśvaramuḍaiyār set up by a certain *Chēdirāyaṉ*.

NA-182

Ref.: *ARE*, 1906, no. 326.
On the west wall of the central shrine in the ruined Vishṇu temple.

Tamil; beginning of this inscription has not been traced.—(*c 12th cent. A.D.* ?).

Provision is here made for the recitation of the *Tiruvāymoḻi* hymns.

VAḶARPURAM

NA-183

Ref.: *ARE*, 1911, no. 26

On the east wall, right of entrance, of the *maṇḍapa* in front of the central shrine in the Toṇḍīśvara temple.

Tamil.

Pāṇḍya; *Jaṭāvarmaṉ Koṉērimēlkoṇḍāṉ Sundara-Pāṇḍya*, (*Sundara Pāṇḍya I*),[1] r.y. 18=*A.D.* 1269.

Records gift of land to the temple of Nāgīśuramuḍaiya-Nāyaṉār at *Va* [*ḷai*] *kuḷam alias Paṭṭāṟśuravalli-Saṅgrāma-rāma - chaturvēdimaṅgalam in Mēlūr-nāḍu, a s.d. of Mēlūr-kōṭṭam in Jayaṅgoṇḍa-chōḷa-maṇḍalam.*

VĒLŪRPĀḶAYAM

NA-184

Ref.: *ARE*, 1911, part ii, para 5—12; *SII*, ii, no. 96; *TPC*, pp. 248—62.

The plates were discovered in 1911 by V. Venkayya in the village of Vēlūrpāḷayam, about seven miles north-west of Arkonam in the North Arcot district.[1]

Sanskrit and Tamil[2]; Grantha and Tamil; 69 lines.

Pallava; Vijaya - Nandivikramavarmaṉ (*Nandivarmaṉ III*), r.y. 6=*A.D.* 852.

Plates *five in number* strung on a ring, the ends of which are secured by the massive bottom of a circular seal, which bears on depressed surface an elongated figure of a bull in a recumbent posture facing the proper right flanked by lamp-stands; above *svastika*, and a parasol between two *chauris*. "Right round the margin of the seal is a defaced legend in Pallava-Grantha characters of which the syllables *....va-nāthaysa Nan* [*tipa*]*ṉmas* [*ya*] *bhū* [*pa*] *tēh viśvaṁbhāra pāla śriḥ*, are visible."

The record first traces the mythical genealogy of the Pallava from Vishṇu through his descendents Brahmā, Aṅgiras, Bṛihaspati, Saṁyu, Bhāradvāja, Drōṇa, Aśvatthāman and Pallava. After many kings like Aśōkavarman had attained *svarga*, Kāḷabhartṛi was born. His son was Chūtapallava; his son was Vīrakūrcha who grasped the complete insignia of royalty with his marriage with the daughter of the chief of serpents (*Phaṇīndra*); his son Skandaśishya seized from king Satyasēna the *ghaṭikā* of the twice-born (*i.e., brāhmaṇas*); his son Kumāravishṇu captured Kāñchī; then came Buddhavarman, the submarine fire to the ocean-like army of the Chōḷas; after many kings including Vishṇugōpa had passed away, came

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[1] The king is so identified because of the high regnal year.

[1] Now deposited in the Government Museum, Egmore, Madras.

[2] *Puḷḷi* is marked regularly in Tamil portion.

Nandivarman who 'caused to dance a powerful snake whose poison was its eyes (*Drishṭivisha*).' Then came Siṁhavarmaṉ whose son Siṁhavishṇu seized the country of Chōḷas, embellished by the Kāvēri; the latter's son Mahēndra (I); his son Narasiṁhavarman (I), 'who took the pillar of victory standing in the centre of Vātāpi; then Paramēśvara (I), 'who destroyed the army of Chāḷukya king'; his son's son (mistake for son) Narasiṁhavaraman (II), 'who revived the *ghaṭikā* of the twice-born'; his son Paramēśvara (II); after him Nandivarman (II); whose chief queen was Rēvā, 'who gave birth to Dantivarman', the powerful Pallava-*Mahārāja*; the latter's chief queen was Aggaḷanimmaṭi of the Kadamba family; their son Nandivarmaṉ (III), acquired the prosperity of the (Pallava) kingdom by killing his enemies on the battle-field.

Then it is stated that *in his sixth year, the king Nandivarmaṉ at the instance of Chōḷamahārāja Kumārāṅkuśa, granted the village of Tirukkāṭṭuptaḷḷi*, yielding the *pañchavāram* dues to the extent of 1,000 *kāḍi* (of paddy), as *dēvadāna* to the temple of Yajñēśvara-Mahādēva at the village built by Chaṉṉakuṟi Yajñabhaṭṭa. Yajñabhaṭṭa surnamed Bappa-Bhaṭṭākara, was a profound scholar in the *śāstras*, *vēdas*, and *sāṅkya*; his father and mother were respectively Śivadāsa and Drōṇamaṇi and his grandfather Yajña. The *aṇātti* of the grant was Iraiyūr-Uḍaiyāṉ Nambaṉ. *Tirukkāṭṭuppaḷḷi was situated in Nāyaṟu-nāḍu, a s.d. of Puḻaṟkōṭṭam.* The *parihāra* granted was the freedom from paying the following taxes and dues; *nāḍāṭchi*, *ūrāṭchi*, *puravupoṉ*, *tirumukkāṇam*, *vaṭṭināḻi*, *putānāḻi*, *taṭṭukāyam*, *īḻampūṭchi*, *iḍaippūṭchi*, *maṇṟupāḍu*, *taragu*, *taṟikkuṟai*, *kūlam*, *nallā*, *nallerudu*, *nallāḍu*, *nāḍukāval*, *ūḍupōkku*, *kallāṇakkāṇam*, *kuśakkāṇam*, *pāṟaikkāṇam*, *paṭṭiṉachēri* and everything in the village which the king could receive and enjoy. The character of privileges (*vyavastha*) granted to the donee included right to build big mansions with burnt tiles, to cultivate *tamaṉakkam*, *iruvēli*, *cheṅgaḻunīr* and *uḷḷi*, to plant cocoanut trees, to sink wells and to set up large oil-presses and to prevent the toddy-drawers from climbing the cocoanut and palm trees. The Sanskrit *praśasti* was composed by the *Māhēśvara Manōdhīra*. The grant was inscribed by Pērayaṉ, the son of Chiṟṟaya, who was the *kāshṭhakārin* (carpenter) of Aimmaṉaichchēri (a quarter) in Kachchippēḍu.

ARNI TALUK

PŪṆḌI

NA-185

Ref.: *ARE*, 1900, no. 58; *SII*, vii, no. 62.

On the west wall of the Jaina temple of Ponninātha.

Tamil (verse), 6 lines.

(*Śambuvarāya*);——, r.y.——

Records the construction of a Jaina temple called *Vīravīra-Jiṉālaya named after the chief in Pūṇḍi in Mēyūr-nāḍu, a s.d. of Palkuṉṟakkōṭṭam* and the gift of land free of taxes together with certain carrying privileges *viz.*, to build houses, to plant cocoanut and areca-palm trees and to cultivate sugarcane and paddy crop and to set up oil-mills etc. Among the boundaries of the land are mentioned Naṟpākkam, the river Puṉal, Kulāmali-kuṇḍigai, Ādityamaṅgalam etc. It mentions incidentally that the boundaries were marked by planting *kuṇḍikaikkal*[1].

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[1] *i.e.*, the stone containing the mark of pitcher, which is associated with the Jainas.

VĀṆIYAMBĀḌI

NA-186

Ref.: *ARE*, 1963-4, no. 181; *Ibid*, Int., p. 23.

On jamb-stones on either side of the entrance into the *ardhamaṇḍapa* in the Atithīśvara temple.

Tamil.

Chōḻa (?); Pārthivēndrādhipativarmaṉ 'who took the head of Vīrapāṇḍya. (*Pārthivēndravarmaṉ*), r.y. 8=*c A.D*,964.

Records the sale of land with exemption from taxes to Ōdi Tāmayaṉ by the *sabhai* of *Vāṇiyaṉpāḍi alias Narasimha-chaturvēdimaṅgalam*[1] *in Aḍaiyāṟu-nāḍu in Paḍuvūr-kōṭṭam*. The land was endowed by him for the purpose of burning a lamp for Virundinamperumānaḍigaḷ, the Mahādēva of the village. The *sabhai* is stated to have received some money from him towards the price of the land and the tax-exemption granted.

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[1] The name has been taken to suggest its earlier Pallava or Gaṅga associations. (*ARE*, 1963-4, Int., p. 23).

NA-187

Ref.: *ARE*, 1963-4, no. 183; *Ibid*, Int., p. 23.

On the north wall of the second *prākāra* in the same temple.

Tamil.

Chōḻa; Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I*), r.y. 48=*A.D.* 1118.

Commences with the historical introduction *Pugaḻmādu viḷaṅga*, etc., of the inscription of the king. Records the grant of land on the south bank of the Pālāṟu purchased from the *sabhaiyār* of *Vāṇiyampāḍi alias Madhurāntaka-chaturvēdimaṅgalam*[1] *in Aimpuḷugūr-nāḍu in Perumbāṇap- pāḍi* by *Paḷḷikoṇḍāṉ Kūttaṉ alias Nandiyarāyaṉ of Śiṟṟāmūr* in Rāja-nārāyaṇa-vaḷanāḍu for (1) the supply of a flower-canopy in the Viṉṉāḷantiru vōlakkam, (2) supplying oil for lamps, (3) offering of sweet rice-cakes to the deity, (4) *Parivaṭṭam* for the *Māhēśvaras*, and (5) the daily feeding of the latter on festival days.

NA-188

Ref.: *ARE*, 1963-4, no. 184.

In the same place.

Tamil.

Chōḻa; Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I*), r.y. 48 = *A.D.* 1118.

Records *an undertaking given by the śivabrāhmaṇas* of the temple to burn a perpetual lamp to god Virundiṉ-dēvar, having received 96 sheep from Bhūmidēvaṉ, son of Kaṇṇandai Virundiṇdēvaṉ of Vāḻaippandal in Vāḻaippandal-nāḍuin Palkuṉṟak-kōṭṭam.

NA-189

Ref.: *ARE*, 1963-4, no. 185; *Ibid*, Int., p. 23.

In the same place.

Tamil.

——; ——, r.y. ——*Ś*. 1143 = *A.D.* 1221.

Records the gift of ten cows and one bull entrusted to the *śivabrāhmaṇas* of the *toṇṇūṟu-vaṭṭam* for three *sandhi* lamps for god Viḍukādaḻagī-śvaram-uḍaiyār by *Vijayanallūḻāṉ Śiṅgaṉ Āḷuḍaiyāṉ Nuḷambarāyaṉ of Arumbākkam* in Tirumuṇaippāḍi-nāḍu. The donor is stated to have caused the construction of a shrine upto the *stūpi* in Vāṇiyampāḍi *alias* Madhurāntakach-chaturvēdimaṅga-lam for the deity. A post-script records an undertaking given by the *śivabrāhmaṇas* in respect of 1½ *poṉ* received from Kūttāḍum-piḷḷai, son of Ūrāṇḍai for a *sandhi* lamp to the same deity.[1]

NA-190

Ref.: *ARE*, 1963-4, no. 182; *Ibid*, Int., p. 23.

On the south wall of the central shrine in the same temple.

Tamil.

Chōḻa; *Rājarāja III*, r.y. 18, *Ś*. 1155 = *A.D.* 1233.

Records the grant of Vālikaṇḍarā-maṉ *alias* Aḻagiya-chōḻanallūr in the northern

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[1] For its earlier name of Narasiṁha-chaturvēdimaṅgalam, see no. NA-186 above. The village was included earlier in Aḍaiyāṟu-nāḍu.

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[1] The deity was so named evidently after Viḍukādaḻagiya - perumaḷ a well - known Chōḻa feudatory of the Adigaimāṉ family of Tagaḍūr (*SII*, i, pp. 106-7; *EI*, vi, p. 332). The ten cows and the bull endowed were entrusted to the *śivabrāhmaṇas* of the *toṇṇūṟuvaṭṭam* of the temple and this indicates the existence of the 90-day cycle of worship by the *śivabrāhmaṇas* like the 30-day and the 40-day cycles met with in inscriptions (*SII*, xvii, p. iv).

division of Paṅgaḷa-nāḍu along with the taxes due there from by *Virāśaṉi Ammaiyappaṉ Aḻagiya-chōḻaṉ alias Edirilichōḻach-Cham - buvarājaṉ* for maintaining two per-petual lamps, and conducting the Aḻagiyachōḻaṉ *sandhi* and a festival in the month of *Tai* for Virundiṉ- dēvar in Vāṇigaṉpāḍi *alias* Madhurāntakach-chaturvēdimaṅgalam.

NA-191

Ref.: *ARE*, 1963-4, no. 186.

On the east wall of the second *prākāra* of the same temple.

Tamil.

Hoysaḷa; Sārvabhaumachchakra-vartigaḷ *Viśvanātha*, r.y. 4, Hēma-ḷambi, Ś. 1219 = *A.D.* 1297.

Records that all the *tirunāmakkāṇi* lands of god Viruṇḍinnāyaṉār in Vāṇiyaṉpāḍi *alias* Madhurāntakach - chaturvēdimaṅgalam in Aimpuḻu-gūr-nāḍu in Paḍuvūrkkōṭṭam and the *dēvadāna* lands in other areas were made *sarvamānya* with all the perquisites attached thereto, by Iramaṇa Daṇṇāyakkaṉ for worship and various services.

VEḶḶĒRI (VEḶḶARY)

NA-192

Ref.: *Ins. S. Dts.*, no. 4, p. 27.

On a stone in the Sōmēśvara temple.

Tamil.

Chōḻa; *Vikrama-Chōḻa*, r.y.3 = *A.D.* 1121.

Records that the inhabitants of the village resolved to pay a custom of a '*Volapek*' (?) of grain for every 100 *kuḻi* of land to the temple.

NA-193

Ref.: *SITI*, i, no. 102, p. 101.

On the wall of the *ardha-maṇḍapa* of Sōmēśvara temple.

Tamil.

Chōḻa; *Vikrama-Chōḻadēva*, r.y. 3 = *A.D.* 1121.

Registers a grant of two *marakkāl* (*padakku*) of paddy for every 100 handfuls of stalk (*ari*) harvested in the village and the *magamai* tax as *sarvamānya* to the god by the assembly (*ūr*) of *Veḷḷēri alias Rāja Kōnēri-nallūr* (*Rājakēsarinallūr* ?) *of Meyyūr-nāḍu in Palguṉṟakkōṭṭam, a s.d. of Jayamgoṇḍachōḻa-maṇḍalam.*

VIṆṆAMAṄGALAM

NA-194

Ref.: *ARE*, 1899, no. 24; *SII*, vi, no. 460.

On a hero-stone planted in the bed of the tank in the village.

Tamil, 11 lines; damaged and incomplete.

Chōḻa; *Parakēsarivarmaṉ*, r.y. 7: (10*th cent. A.D.* ?).

Mentions Chōḻadēvaṉ brother of Iḍakkāttaraiyar.

NA-195

Ref.: *ARE*, 1899, no. 21; *SII*, vi, no. 457.

On the south wall of the central shrine in the Perumāḷ temple.

Tamil; 10 lines; damaged and incomplete.

Chōḻa; Rājēndra-Chōḻadēva (*Rājēndra II*), r.y. 7=*A.D.* 1059.

Begins with the historical introduction *Tirumagaḷ maruviya* etc., of the inscription of the king. Appears to refer to a gift to (god ?) Tiruvākkulattu-Piḷḷai in the temple of Tirumēṟkōyil *alias* Tiruvirundaperumāḷkōyil Nānādēśiviṇṇagar at *Vikramachōḻa-chaturvēdimangalam alias Viṇṇamaṅgalam in Aiyampuḻugūrnāḍu in Perumbāṇappāḍi, in Jayaṅgoṇḍachōḻa-maṇḍalam* by the merchant guild *tiśai-āyirattu-aiñūṟṟuvar*.

NA-196

Ref.: *ARE*, 1899, no. 22; *SII*, vi, no. 458.

On the west wall of the same shrine.

Tamil, 7 lines; damaged.

Chōḻa; Rājakēsarivarmaṉ *alias Vīrarājēndradēva*, r.y. 5=*A.D.* 1068.

Begins with the historical introduction *Vīramētuṇaiyāgavum*, etc., of the inscription of the king. Records gift of 45 sheep for maintaining half-a-lamp in the temple of Vīranārāyaṇa Viṇṇagarāḻvāṉ in Viṇṇamaṅgalam *alias* Vikramachōḻa-chaturvēdimaṅgalam by Tempāvai.

NA-197

Ref.: *ARE*, 1899, no. 23; *SII*, vi, no. 459.

On a slab set up in the north-east corner of the big tank in the village.

Tamil, 25 lines; damaged.

Hoysaḷa; *Vīra-Rāmanāthadēva*,[1] r.y. ——: (*acc. c A.D.* 1254).

Records gift of income from sale of fishes in the tank at Viṇṇamaṅgalam *alias* Vikramachōḻa - chaturvēdimaṅgalam for annual deepening and repairs to the tank[2] by *Goppaiya Daṇḍanāyakka*.

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1. He was the son of Vīra Sōmēśvara and brother of Vīra Narasiṁha III, and was the Viceroy of the southern conquests of the Hoysaḷa dynasty.
2. Evidently the local tank in the village.

CHENGAM TALUK

AYTTĀMPĀḶAIYAM

NA-198

Ref.: *Cheṅgam Naḍukar̤kaḷ*, no. 1971/45.[1]

On a hero-stone set up in the Vēḍiyappan̤ temple.

Tamil, 7 lines.

Chōl̤a; Parakēsarivarman̤ (*Parāntaka I*), r.y. 4 = *A.D.* 911.

Records the death of Moḍaiyan̤ son of Āndai Pon̤n̤i of Aḷavippāḍi in Mēr̤-Kōvalūr-nāḍu while rescuing cattle. Moḍaiyan̤ was the soldier (*āḷ*) of Vāṇakōvaraiyar [Vēṭ]ṭuvadiyaraiyar.

CHEṄGAM

NA-199

Ref.: *CN*, no. 1971/79.

On a hero-stone set up near the local tank.

Tamil, 4 lines.

——: (*c 10th cent. A.D.*).

Records the death of Kattaiyan̤, son of Iraiyaman̤ of Tokkaipāḍi after rescuing the cattle of the same village.

CHIN̤N̤AYYAN̤PĒṬṬAI

NA-200

Ref.: *CN*, no. 1971/56.

On a stone set up in the Sāvumēṭṭu Vēḍiappan̤ temple.

Tamil, 13 lines.

Pallava[1]; *Kampavarman̤*, r.y. 3 = *c A.D.* 872 (?).

Records the death of Kāripperumān̤, son of Śembattoṇḍan̤ of Malaiyan̤ūr in Meekon̤r̤ai-nāḍu, who was the servant of the Bāṇa chieftain Vayiramēgan̤ when the people of Eyil-nāḍu tried to capture the cattle belonging to Pāśār̤r̤ūr. Mentions Śir̤r̤iḍaiyār̤u in Kōvūr-nāḍu.

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[1] The present record and similar herostone inscriptions from the Cheṅgam taluk, North Arcot district which have recently been made available by the Department of Archaeology of the Tamil Nadu State, contain new data on some aspects of the history of the North Arcot district during the days of Pallavas and Chōl̤as.

All these hero-stone inscriptions, are engraved above on the sides of the reliefs of the heroes, shown mostly as standing to the right, holding bow and sword. By the side of the relief are shown a lamp, pitcher and a *liṅga* on pedestal. In one instance the figure of an animal is shown to the left. The inscriptions record the death of individuals who died fighting against either invaders or cattle raiders.

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[1] Cf. note under no. NA-202 below.

NA-201

Ref.: *CN*, no. 1971/57.

On a second hero-stone set up in the same temple.

Tamil, 12 lines.

Pallava; *Kampavarmaṉ*, r.y. 6=*c A.D.* 875 (?).

Records the death of Śākāḍachchiṟṟaṉ, a resident of Eḻumāttūr in Koṅgu-nāḍu, while rescuing the buffaloes belonging to Poḷiyūr in Mēlkoṉṟai-nāḍu after fighting at Maṇikkala-vaḍavūr in Mēl-Vēṇāḍu.

DAṆḌAMPAṬṬU

NA-202

Ref.; R*CN*, no. 1971/77.

On a hero-stone set up in the Vēḍiyappaṉ temple, near the road.

Tamil, 8 lines; Vaṭṭeḻuttu.

Pallva (?)[6]; Viśaiya Mayīndiraparumar *Mahēndravarmaṉ I*), r.y. 18: (*c 7th cent. A.D.*)

Records the death of Nandiyār (?) of Vēṇāḍu while rescuing the cattle from the hands of the nephew of Iśai Perum-Bāṇaraiśar of Āndaipāḍi in Mēl-Vēṇāḍu and the servant of Poṟchēndiyār, when the latter tried to capture the cattle.

The language of these inscriptions is Tamil and bears the influence of Kannaḍa on it. The inscriptions are generally in Vaṭṭeḻuttu characters, except the records of a Kampavarmaṉ, who was obviously the same as the Pallava king bearing that name. His inscriptions as many other Pallava inscriptions are only in the Tamil script.

Comparatively speaking they do not contain much useful information for the history of the main dynasties that ruled over the area, though some of the records resemble those of the imperial Pallavas in certain features like their beginning and dating portions and the names of the chieftains and their overlords mentioned in them. These new records require careful study particularly with regard to the identification of the chiefs mentioned in them, their family, genealogy and chronology and their period. See also note under no. NA-198 above.

EḌAKKAL

NA-203

Ref.: *CN*, no. 1971/66.

On a stone set up in the Iraṭṭai Vēḍiyappaṉ temple.

Tamil, 5 lines; Vaṭṭeḻuttu; damaged. —— (*c 7th cent. A.D.*).

Records the death of one Kuṉṟakatti while capturing cattle. Mentions Mē[1]koṉrai-nāḍu on the northern bank of the river Peṇṇai.

EḌUTTAṆŪR

NA-204

Ref.: *CN*, no. 1971/59.

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[6] These inscriptions are taken to be those of the imperial Pallavas by some scholars. But there is no clinching evidence to show that they were of the imperial Pallavas who ruled from Kāñchīpuram. These inscriptions bear certain distinct characteristics.

On a hero-stone set up in the local Ūmai-Vēḍiyappaṉ temple.
Tamil, 16 lines; Vaṭṭeḻuttu.
Pallava (?); Mayīndraparumaṟ (*Mahēndravarmaṉ I*), r.y. 34: (*c 7th cent. A.D.*).

Records the death of Karundēvakkatti the younger son (*iḷamagaṉ*) of Poṟṟokkaiyār who was the nephew (*maru makkaḷ*) of a Bāṇa chieftain. Also mentions that a dog named Kōvivaṉ bit two thieves (*Kaḷḷaṉ*) and kept watch[1].

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1. A figure of a dog is seen by the side of the right leg of a soldier engraved on the stone. The present record provides a rare instance of recording the faithfulness of a dog in early Tamil records. It also shows that the custom of naming dogs was in vogue from early times in the Tamil country.

IḶAṄGUṆṆI

NA-205

Ref.: *CN*, no. 1971/118.
On a stone set up in the Vēḍiyappaṉ temple.
Tamil, 6 lines; fragmentary.
—— (*c 9-10th cent. A.D.*).

Records the death of Vāṇaṉ, the son of Kōdaṉ Mēṭṭiṇaṉ who was a [E]ṇādi when he besieged the village Iḷaṅkuṉṟi *aḷias* Maṇikkal in Vēṇāḍu. The hero-stone was set up by [Akka]ḻimallaṉ.

IRĀMĀVARAM

NA-206

Ref.: *CN*, no. 1971/119.
On a hero-stone facing east set up in the Nattamēṭṭu-Vēḍiyappaṉ temple.
Tamil; 1 line; only earlier portion is available.
——; ——, r.y. ——; *Ś*. 89[2] = *A.D.* 970.

Mentions '*Śakaraiy-āṇḍu eṉṉūṟṟut-toṉṉūṟṟu ira..*' (*i.e.*) Śaka 89[2][1].

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1. Three more hero-stones bearing the figures of heroes are lying besides the present one. They have no inscriptions engraved on them.

KAṆṆAKKANDAL

NA-207

Ref.: *CN*, no. 1971/48
On a hero-stone found by the side of the road leading from Taraḍāppaṭṭi to Kaṇṇakkandal.
Tamil, 11 lines; Vaṭṭeḻuttu.
Pallava (?);-(*Mahēndravarmaṉ I*), r.y. ——: (*7th cent. A.D.*).

Records the death of Tāḷachchāmi the son of Vaḷiyappūrār the servant of Poṉṉarambāṇār. Mentions one Kandaviṇṇa.....[1]

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1. Since the nephew of this Bāṇa chieftain figures in other records assigned to Mahēndravarmaṉ, this record may also be assigned to the same king.

KĀRAPPATTU

NA-208

Ref.: *CN*, no. 1971/122.
On a hero-stone set up in the Nattamēṭṭu Vēḍiyappaṉ temple.

Tamil, 6 lines; damaged and incomplete.

Chōḻa; *Madirai ko...saripaṉmar*, (*Parāntaka I*), r.y. ——: (*acc. A.D.* 907).

Mentions 'Vēṇāḍu in Pa[lku]ṉṟakōṭṭam.'

KARUṄKĀLIPPĀḌIPAṬṬI

NA-209

Ref.: *CN*, no. 1971/113.

On a hero-stone facing east set up in the local Aiyaṉārappaṉ temple.

Tamil, 14 lines; Vaṭṭeḻuttu.

Pallava (?); Masīndiram-parumar (*Mahēndravarmaṉ I*), r.y. 14 : (*c 7th cent. A.D.*).

Records the death of Kaṭṭaṅkaṉṉār, the son of Koṟṟavaśiṟ Karuśāttaṉār the chieftain of Karuṅkālippāḍi, a s.d. of Mēl-Vēṇāḍu, when he (Kaṭṭaṅkaṉṉār) fought with Poṉ-Bāṇaṉ (?) the son of Vīravāṇṇaraiyar of Narippaḷḷi and the servant of Poṟkāḍaṉṉār.

NA-210

Ref.: *CN*, no. 1971/115.

On a hero-stone facing east in the Vēḍiyappaṉ temple to the west of Periyamalai forest.

Tamil, 16 lines.

(Gaṅga); *Piridiyaṅgaraiyar Adiyaiy Irāmaṉ*, r.y. 10 : (*c 10th cent. A.D.*).

Records the death of Nikama[ka]-tenpalaiyaṉ, a resident of Mēlai-Karuṅkālippāḍi in Teṉ-Vēṇāḍu. He resolved not to allow the village to go into ruins (before his death).

NA-211

Ref.: *CN*, no. 1971/114.

On another hero-stone facing east in the same temple.

Tamil, 9 lines; mutilated.[1]

——; ——, r.y. 10 : (*c 10th cent. A.D.*).

Records the death of Nāgandaimāṉavadigal of (*uḍaiya*) Karuṇkālipāḍi in Teṉ-Vēṇāḍu, at the (village of) Ūraṟṟu. Mentions one Adiyai Irāmaṉ-Bhūshi of Paṅgaḷa-nāḍu who resolved not to allow his village to fall in ruins. (*eṇṇūr-aḻiya*).

NA-212

Ref.: *CN*, no. 1971/116.

On a hero-stone facing west in the same temple.

Tamil, 5 lines; damaged.

—— (*c 10th cent. A.D.*).

Records the death of Paṉṟayaṉpuḷiyaṉ of Mēlai-Karuṅkālippāḍi in Teṉ-Vēṇāḍu. He was the *adiyaṉ* (servant ?) of Kāvēṭṭuvaiyaṉ and resolved not to allow the village to go into ruins.

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[1] The record seems to have been left unfinished.

KAṬṬAMADAGU

NA-213

Ref.: *CN*, no. 1971/81.

On a hero-sone facing east set up in the Noṇḍi-Vēḍiyappaṉ temple.

Tamil, 7 lines; damaged and broken.

Chōḻa; *Madiraikoṇḍa kō.....* (*Parāntaka I*), r.y. 8 ? =*A.D.* 915.

Mentions *Kiliyaṉūr-ēri* (tank at Kiliyaṉūr) and a *Kallaṇai* (weir ?).

KĪḺ IRĀVANDAVĀḌI

NA-214

Ref.: *CN*, no. 1971/51

On a stone set up in the Vēḍiyappaṉ temple situated to the west of the village.

Tamil, 7 lines; Vaṭṭeḻuttu.

Pallava (?); *Nandīchchuvara virkiramaparumaṟ* r.y. 44: (*8th cent. A.D.*).

Records the death of Vēṇarkkaḷiyaṉ, the servant of Vāṇaperumāṉār when the army of Maṅgaḷaperumaṉār marched against Irāmandaivāḍi in Mēṟkōvalūr-nāḍu, a s.d. of Malāḍu.

KŌṆĀṄKUṬṬAI

NA-215

Ref.: *CN*, no. 1971/70

On a hero-stone set up in the Vēḍiyappaṉ temple.

Tamil, 15 lines.

——; ——, r.y. 1 : (*c 10th cent. A.D.*).

Records the death of Nammaḍiyāṉammamma while rescuing the cattle of.... kālippāḍi. Also states that the hero-stone was set up by Kaliyataṉṉaṉ.

KOṬṬAIYŪR

NA-216

Ref.: *CN*, no. 1971/62.

On a stone facing west set up in the Śiṟaimīṭṭāṉ temple.

Tamil, 5 lines; Vaṭṭeḻuttu.

——; *Śōmāśikōttirumāṉ*, r.y. 21: (*c 6th cent. A.D.*).

Records the death of Kadavaśātta [ṉ*], the servant of Maru-Adiraiśar when Toldēvar, the chieftain of Peru[m]puḷiūr in Mīkoṉṟai-nāḍu attacked the former.

NA-217

Ref.: *CN*, no. 1971/63.

On a hero-stone facing east, set up on the eastern bank of the lake at the place.

Tamil, 13 lines; Vaṭṭeḻuttu.

Pallava (?); Maśīndiraparumar (*Mahēndravarmaṉ I*), r.y. 33: (*c 7th cent. A.D.*).

Records that when Kandaviṉṉaṉār, the nephew (*marumakkaḷ*) of the Bāṇa chieftain led a fight against Poṉṉarambaṉār, another nephew of the Bāṇa chieftain, the son of Poṅgiyār and the younger son (*iḷamagaṉ*) of Poṉṉitaṉār the paternal uncle of Kandaviṉṉaṉār, was killed by a knife (*katti*).

NA-218

Ref.: *CN*, no. 1971/64

On a hero-stone facing north, set up in a field near the local tank.

Tamil, 18 lines; Vaṭṭeḻuttu.

Pallava (?); Mayēndiraparumar (*Mahēndravarmaṉ I*), r.y. 33: (*7th cent. A.D.*).

Records that the Pudaṇaḍi, the servant of Kandaviṇṇaṉār, died when Kandaviṇṇaṉār, the son of Iṇṇapandar marched against Vēlaṭṭuṇ, attacked the place and fought with Poṉṉarambaṉār, the son of Poṇaimaṇaiṉṉār who was the nephew (*marumakkaḷ*) of a Bāṇa chieftain.

KŪḌALŪR-ŚE

NA-219

Ref.: *CN*, no. 1971/50.

On a hero-stone set up in the tank near the burial ground.

Tamil, 12 lines; Vaṭṭeḻuttu.

Pallava (?); Maindiraparumar (*Mahēndravarmaṉ I*), r.y. 38: (*7th cent. A.D.*).

Records the death of Kākaṇḍi Aṇṇāvaṇ, the servant of Poṉṉarambaṉār in the cattle raid of Kūḍal while rescuing the cattle from the hands of Kandaviṇṇaṉār, who was the nephew (*marumakkaḷ*) of a Bāṇa chieftain and mentions the setting up of the hero-stone by the *ilamak-kaḷ* (soldiers ?) of Kūḍal.

MAṆIKKAL

NA-220

Ref : *CN*, no. 1971/120

On a hero-stone facing east in the Uḍaiyār Kollai near the *sone* of Vīramaṇiyaṇ

Tamil, 5 lines; Vaṭṭeḻuttu; fragmentary.

Pallava (?); ——, r.y 6: (*c 8th cent. A.D.*).

Records the death of a hero and mentions Mēl-Vēṇāḍu and Kandavāṇaraiśar.

MĒLPAḶḶIPPAṬṬU

NA-221

Ref.: *CN*, no. 1971/78.

On a hero-stone set up in the Mosa-Vēḍiyappaṇ temple in the Ānandavāḍi forest.

Tamil, 9 lines; Vaṭṭeḻuttu; the stone was found broken into three pieces.

Pallava (?); (*Paramēśvaravarmaṉ I*), r.y. 9: (*c 7th cent. A.D.*).

Records the death of the son of Māmmuḍaiya Pāratāyar while rescuing the cattle from the hands of Kōyil Baṭṭar of

[Va]miṟaiyār (?), in the Iḷakkōvūr-nāḍu, a s.d. of Vēṇāḍu when the latter tried to capture the cattle.

MĒLPUÑJAI

NA-222

Ref.: *CN*, no. 1971/100.

On a stone set up in the Vēḍiyappaṉ temple.

Tamil, 7 lines; Vaṭṭeḻuttu.

——; *Māndaparumar*, r.y. 11: (*c 7th cent. A.D.*).

Records the death of Ōḍu.gaṉāyar, a servant of Śiri-Gaṅga when heattacked Saṅgamaṅgalam with the help of the army of the Koṅgaṇi chief (*araiśar*).

MŌTTAKAL

NA-223

Ref.: *CN*, no. 1971/88.

On a hero-stone set up in the local temple of Vēḍiyappaṉ situated on the river side (*Āṟṟaṅkarai-Vēḍiyap-paṉ kōyil*).

Tamil, 6 lines; Vaṭṭeḻuttu.

Pallava (?); Ma.ndiraparumar (*Mahēndravarmaṉ I*), r.y. 32: (*c 7th cent. A.D.*).

Records Akkandai-kōḍaṉ, the servant of Poṉmōdaṉṉār died while recapturing the cattle which had been previously taken from him (*toṟu viḍuvittu paṭṭāṉ*).

NA-224

Ref.: *CN*, no. 1971/89.

On another hero-stone set up in the same temple.

Tamil, 6 lines; Vaṭṭeḻuttu.

Pallava (?); Mayēndiraparumaṟ (*Mahēndravarmaṉ I*), r.y. 32: (*7th cent. A.D.*).

Records the death of one Viṉṟaṉ-Vaḍugaṉ, a servant of Poṉmōdaṉār when the had a fight with a tiger (*pulikuttippaṭṭāṉ*).

NARAŚIṄGANALLŪR

NA-225

Ref.: *CN*, no. 1971 30.

On a hero-stone set up in the local Vēḍiyappaṉ temple.

Tamil, 11 lines; Vaṭṭeḻuttu.

Pallava (?); Śiṅgaviṇṇaparumar (*Siṁha vishṇu*), r.y. 33: (*6th cent. A.D.*).

Records the death of the son of Ēṉādiyār, under Kandaparumaṉ in a fight probably against the army of Gaṅga Araiśar. Mentions Paśirap-paṇṇaṉ Kuraṭṭādaṉ who was the servant of Viṇṇaṉār ruling over Toppuravaruppāḍi.

PERIYAKŌḶAPPĀḌI

NA-226

Ref.: *CN*, no. 1971/96.

On a hero-stone set up in the Vēḍiyappaṉ temple situated near the local tank.

Tamil, 8 lines; Vaṭṭeḻuttu.

Pallava (?); Mayēndiraparumar (*Mahēndravarmaṉ*), r.y. 11: (*7th cent. A.D.*).

Records the death of Ēṟaṉ, the younger son (*iḷamagaṉ*) of Śākkalipaṟaiyaṉār, who was the servant under Aṁkōṭṭaiyār the nephew (*marumakkaḷ*) of Perumpōttaraiyar when the army of Vilakkumiṟaiyār marched against the village of Tuḍari in Kīlvēṇāḍu.

NA-227

Ref.: *CN*, no. 1971/97.

On another hero-stone set up in the same temple.

Tamil, 8 lines; Vaṭṭeḻuttu; fragmentary.

Pallava (?); Ēchchu.... (*Ēśvaravarmaṉ*), r.y. 2: (*c 7th cent. A.D.*).

Records the death of a hero—Kottinat.... in a skirmish.

PERUṄGUḶATTŪR

NA-228

Ref.: *ARE*, 1960-1, no. 277.

On the rock on the bund of *Periyēri*.

Tamil.

Chōḻa; *Kulōttuṅga I*, r.y. 19=*A.D.* 1089.

Records the excavation of two lakes and the construction of sluices for them at *Peruṅguḷattūr in Mīkoṉṟaināḍu* to the south of the river Peṇṇai in Rājēndravaḷanāḍu by *Pūvaṉvaḍugaṉ alias Ulaguyyakoṇḍa Vāṇadarāiyaṉ*.

NA-229

Ref.: *ARE*, 1960-1, no. 274, *Ibid*, Int., p. 23.

In the same place.

Tamil.

Pāṇḍya; Māṟavarmaṉ Kulaśēkharadēva (*Kulaśēkhara I*), r.y.20=*c A.D.* 1288.

Records the sale of lands along with certain rights in *Peruṅguḷattūr in Narippaḷḷi-nāḍu in Magadai-maṇḍalam* for 25 *poṉ* paid as *karpūravilai* to *Siṟṟaṉ Eḻumbodaḻagiyāṉ Kaḷappāḷarāyar of Tachchūr for* Ādittaṉ-*ter*[1] on the sixth day of *Māśi*.

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[1] *i.e.*, for the car-festival of god Āditya (sun).

NA-230

Ref.: *ARE*, 1960-1, no. 275; *Ibid*, Int., p. 23.

In the same place.

Tamil.

Pāṇḍya; Tribh, Kōṉēriṉmaikoṇḍāṉ (*Māṟavarmaṉ Kulaśēkhara I*), r.y. 21, Āḍi 28=*c A.D.* 1289.

Seems to record a transaction[1] in respect of which a sum of 100 *poṉ* is stated to have been paid as *karpūravilai* and mentions *Kaḷappāḷarāyar*.

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[1] Similar to one in no. NA-229 above.

NA-231

Ref.: *ARE*, 1960-1, no. 276; *Ibid*, Int., p. 23.

In the same place.

Tamil.

Pāṇḍya; Tribh. Kōṉēriṉmaikoṇḍāṉ Kulaśēkharadēva, (*Māṟavarmaṉ Kulaśēkhara I*), r.y. 21, Āḍi 28 = *c A.D.* 1289.

Records the leasing of lands in Peruṅguḷattūr and the hamlets including Teṅgaṇai and other *ēṇḍals* to *Kaḷappaḷarāyar* for 100 *poṉ*.

PINCHŪR

NA-232

Ref.: *CN*, no. 1971/72.

On a stone set up in the Vēḍiyappaṉ temple.

Tamil, 12 lines.

Pallava; Pallava Danti[. .]ḍugu vikkiramapaṉmar (*Dantivarmaṉ*), r.y. 7 = *A.D.* 803.

Records the death of Pādaṉār Kālimāṟaṉ of Kūdaṉūr an inhabitant of Nanperumā Puñchi, in Aḍiyāṟnāḍu, a s.d. of Palkuṉṟak-kōṭṭam.

PŌNDAI

NA-233

Ref.: *CN*, no. 1971/92.

On a stone set up in the Māṉya Vēḍiyappaṉ temple.

Tamil, 4 lines; Vaṭṭeḻuttu.

——: (*c 7th cent. A.D.*).

Records the death of a servant by name Naripaḷi. . . .(other details are lost).

NA-234

Ref.: *CN*, no. 1971 90.

On a hero-stone set up in the Vēḍyappaṉ temple.

Tamil, 5 lines; Vaṭṭeḻuttu.

Pallava (?); Naraśiṅgaparumar (*Narasiṁhavarmaṉ*) r.y. 12: (*c 8th cent. A.D.*).

Records the death of Paṇayanāttaṉ, the servant of Pagaimadar of Pāśāṟu, in Mīkoṉṟai-nāḍu, while the former was rescuing the cattle (*toṟu-iḍuvittu*).

NA-235

Ref.: *CN*, no. 1971/91.

On another hero-stone set up in the same temple.

Tamil, 4 lines; Vaṭṭeḻuttu.

Pallava (?); Naraśiṅgaparumar (*Narasiṁhavaramaṉ*), r.y. 12: (*c 8th cent. A.D.*).

Records the death of Śāttaṉ of Vaṇṇakka (family), the servant of Pagaimadar of Pāśāṟu in Mīkoṉṟaināḍu, while rescuing the cattle.

ŚĀTTAṆUR (MALLIKĀPURAM)

NA-236

Ref.: *CN*, no. 1968/35.

On a stone set up in the local Vēḍiyappan̤ temple.
Tamil, 9 lines; Vaṭṭel̤uttu.
Pallava (?) ; Masīndiraparumar (*Mahēndravarman̤*), r.y. 39: (*7th cent. A.D.*).

Records the death of Nandi, son of Vattāvan̤, the younger son of Ṇākkaiyār, when the army of the Chakkaravar attacked Pōndai, situated in Śarukkirunda-ūr.

NA-237

Ref.: *CN*, no. 1971/36.
On another hero stone set up in the same temple.
Tamil, 9 lines; Vaṭṭel̤uttu.
Pallava (?); Naraiśiṅgaparumar (*Narasiṁhavaraman̤ I ?*) r.y. 11: (*7th cent. A.D.*).

Records the death of Kaṇimādan̤, the servant (soldier ?) (*makkaḷ*), of Ārāgavaṇgar, who was the servant of Kōttaiyār, the son of Uṇaṅgayār, when the former rescued the cattle (*toṟuiḍuvittu*) from the hands of Kaḍipagaiyār, of Aḷaiṟpāḍi in Mēṟ Kōvalūr-nāḍu.

NA-238

Ref.: *CN*, no. 1971/37.
On a stone facing the west set up in the same temple.
Tamil, 14 lines; Vaṭṭel̤uttu.
Pallava (?); Naraśiṅga Vikkiramaparumar (*Narasiṁhavarman̤ II ?*) r.y. 30: (*8th cent. A.D.*).

Records the death of Vuṇḍan̤, a resident of Kumāramaṅgalam and a servant in Pagaimūr while releasing the cattle from the people of Śātta n̤ūr in Mēṟ-Kōvalūr-nāḍu.

NA-239

Ref.: *CN*, no. 1971/39.
In the same temple.
Tamil, 13 lines.
Chōl̤a; Parakēsarivarman̤ (*Parāntaka I*), r.y. 4=*A.D.* 911.

Records the death of Kaḷḷan̤ Tāḷan̤ of Ān̤aimaṅgalam, a soldier (*āḷ*) of Vēṭṭuvadiaraiyar Vāṇakōvaraiyar while rescuing the cattle of Aḷavippāḍi in Mēl-Kōvallūr-nāḍu. Mentions *man̤ṟāḍi*.

TĀḺAIYŪTTU

NA-240

Ref.: *CN*, no. 1971/73.
On a stone set up in the Vēḍiappan̤ temple.
Tamil, 8 lines; Vaṭṭel̤uttu.
Pallava (?); Naraśiṅgaparumar (*Narasiṁhavarman̤ II*), r.y. 10: (*8th cent. A.D.*).

Records the death of Paṇaiyan̤ār Maṟi (?) of Śiṟṟupāḍi the servant of Perumbāṇadi, the Bāṇa chieftain (*peru-bāṇadi-araiśar*) of Kōvalūr in Mīvēṇ-nāḍu while capturing cattle.[1]

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[1] The characters of this record resemble those found in Vēlūr and belong to the period of Narasiṁhavarman̤.

NA-241

Ref.: *CN*, no. 1971/74.

On another stone set up in the same temple.

Tamil, 11 lines; Vaṭṭel̤uttu.

Pallava (?); Nandipaṉṟaraiyar (*Nandivarmaṉ II*), r.y. 2 : (*8th cent. A.D.*).

Records the death of Vaṇṇakkakaḍaiyaṉār, a resident of Tāl̤aiyūr while rescuing the cattle of Tāl̤aiyūr from the hands of Ūṇamiṟaiyār, a *vēṭṭuvar* (hunter) of Iḷa-Vēṇmaṟukkōṭṭu in Vēṇāḍu.

NA-242

Ref.: *CN*, no. 1971/75.

On a third hero-stone set up in the same temple.

Tamil, 8 lines.

Chōl̤a; Parakēsarivarmaṉ 'who took Madirai' (*Parāntaka I*), r.y. 23 = *A.D.* 930.

Records the death of two persons (father and son) while defending against cattle raid by thieves (*kaḷḷar*) at Tal̤aiyūr in Mēl-Veṇāḍu, (a s.d. of) Palkuṉṟakkōṭṭam.

NA-243

Ref.: *CN*, 1971/76.

On a fourth hero-stone set up in the same temple.

Tamil, 4 lines.

——: (*c 10th cent. A.D.*).

Records the death of two (soldiers) who died while rescuing buffaloes (*erumai-mīṭṭu-paṭṭār*).

TAṆḌARĀMPAṬṬU

NA-244

Ref.: *CN*, no. 1971/68.

On a hero-stone facing east set up in the local Kṛishṇārappaṉ temple.

Tamil, 10 lines; Vaṭṭel̤uttu,

Pallava (?); Narasiṅgaparumar (*Narasiṁhavarmaṉ I*), r.y. 7: (*7th cent. A.D.*).

Records the death of Viṟchidai, the son of Kaḍuvandaiyār when the Bāṇa chieftain Muttaraiśar sent his army to Mēṟ-Kōvalūr against his uncle (*śiṟṟappaṉ*) Poṉmāndaṉār.

NA-245

Ref.: *CN*, no. 1971/69.

On another hero-stone facing south in the same temple.

Tamil, 11 lines; Vaṭṭel̤uttu.

Pallava (?); Naraśiṅgaparumar (*Narasiṁhavarmaṉ I*), r.y. 7: (*7th cent. A.D.*).

Records the death of Māṟkaḍalaṉ, son of Koḷḷi (?) Durumāvaṉār when the Bāṇa chieftain Muttaraiśar sent his army against Mēṟ-Kōvalūr.[1]

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[1] The inscription mentions that the army of Vaṉa Kō-Muttaraiśar marched against his uncle. The latter was probably the same as Poṉmāndaṉār referred to in another inscription (vide no. NA-244 above).

TEṈMUḌIYAṈŪR

NA-246

Ref.: *CN*, no. 1971/67.

On a stone set up in the Kuḍiyāṉavar Vēḍiyappaṉ temple, facing south.

Tamil, 6 lines; Vaṭṭeḻuttu; damaged.

——: (*c 7th cent. A.D.*).

Records the death of a hero.

TORAIPPĀḌI

NA-247

Ref.: *CN*, no. 1971/33.

On a hero-stone facing east set up in the local Vēḍiyappaṉ temple.

Tamil, 10 lines; Vaṭṭeḻuttu.

Pallava (?); Mayēndiraparumar (*Mahēndravarmaṉ*), r.y. 2 ?: (*c 6th cent. A.D.*).

Records the death of Kuṉṟakkaṇṇiyār, the servant of the Gaṅga king (*araśar*) who was also the chieftain of Rārāṟṟūr, when the army of Poṉṉandiyār, the son of the Gaṅga king (*araśar*) marched against Perumugai.

NA-248

Ref.: *CN*, no. 1971/34.

On another stone set up in the same temple.

Tamil, 5 lines; Vaṭṭeḻuttu.

Pallava (?); Naraśiṅgaparumar (*Narasiṁhavarmaṉ II* ?), r.y. 12: (*8th cent. A.D.*).

Records the death of Koṟṟaviṉaṟṟa Kuṉṟaṉār, the servant of Śiri-Gaṅga chief when the latter marched his army against Va·chchaṉ, the son of the Koṅgaṇi chief.

VĒḶŪR

NA-249

Ref.: *ARE*, 1933-4, no. 69; *EI*, xxxii, no. 12, pp. 110-1 and Plate; *Cheṅgam Naḍukaṟkaḷ*, no. 1971/54.

On a hero-stone set up in the Vēḍiappaṉ temple.

Tamil, 4 lines; Vaṭṭeḻuttu.[1]

Pallava (?); *Narasiṁhavarmṇa II*, r.y. 2: (*c 9th cent. A.D.*).[2]

Records the death of Paṟaiyamāḷiyār[3], the chieftain of Mēl-Vēḷūr in Mīkoṉṟai-nāḍu, the servant of Vāṇakōṉ-Adiraiśar (Bāṇa chieftain) in a cattle-raid at the village.

NA-250

Ref.: *ARE*, 1933-4, no. 68; *Kalveṭṭu Ōr*

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[1] The use of Vaṭṭeḻuttu in the present epigraph found so far north as Vēḷūr is noteworthy.

[2] In *CN*, the present record has been assigned to *c 8th cent. A.D.*

[3] It has been suggested that the deceased hero Paṟaiyamāḷiyār might have been a native of the west coast; but this need not be so in view of the numerous Vaṭṭeḻuttu records found in the Cheṅgam taluk.

Aṟimugam (Tamil), no. xviii, and part ii, p. 46.

On a slab set up in the same temple.

Tamil; fragmentary.

Pallava; *Kampavarmaṉ*, r.y. 8=*c A.D.* 877 (?).

Records the death of Kāḷamaṉ of Mēl-Vēḷūr in Mīykoṉṟai-nāḍu, the son of Kadava Mādēvaṉ of Pāgāṟṟūr in Tagaḍūr-nāḍu and a servant of the chief *Vayiramēga Vāṇakōvarayaṉ* while encountering a fight with thieves in order to release a girl (who was abducted by them) belonging to Muruṅgaichēri.

NA-251

Ref.: *ARE*, 1933-4, no. 66.

On a slab set up near the same temple.

Tamil.

Chōḻa; Parakēśarivarmaṉ 'who took Madurai' (*Parāntaka I*), r.y. 15=*A.D.* 922.

Records the setting up of a stone sluice for the Kōṭṭanilai-ēri (tank) at Peruvēḷūr in Mīkoṉṟai-nāḍu by a certain *Parāntaka-Pallavaraiyar* who also made provision for its maintenance.

NA-252

Ref.: *ARE*, 1933-4, no. 67; *SII*, xiii, no. 268.

On five pieces of a broken slab lying near the same temple.

Tamil, 13 short lines.

Chōḻa; Rājakēśarivarmaṉ (*Parāntaka II, Sundara-Chōḻa*), r.y. 16=*c A.D.* 973.

Refers to the death of Poṅgala Vēmbaḍaiyār, son of Poṅgalat-Toṇḍamāṉār of Mēl-Vēḷūr in a cattle-raid over the village by some outsiders when *Vēṭṭuvadi-vāṇakōva-raiyar* was governing the area.

VĪRAṆAM

NA-253

Ref.: *CN*, no. 1971, 46.

On a stone facing east set up in the Ayyaṉārappaṉ temple.

Tamil, 23 lines.

Pallava; Kampapōttaraiyar (*Kampavarmaṉ*), r.y. 14=*c A.D.* 883 (?).

When the Bāṇa chieftain *Vayiramēāgaṉr* was ruling over Milāḍu, Milāḍaippāḍi and the northern bank (of the river Kāvēri) of Chōḻa-nāḍu, *Akkaḷimallaṉ, son of Nandiperumaṉār*, was looking after the area Veṇṇam and Śāttaṉūr in Mēṟ-Kōvalūr-nāḍu, and Nandiperumāṉār was in charge of Vēṇāḍu-300 and Eyilnāḍu-500, the army of *Mādēvar* (the chieftain) of Paṅgaḷa-nāḍu attacked Śāttaṉūr. At that time Kārāchchaṅgaṉ started from Veṇṇam followed the enemy, fought against and died on the borders of Vēṇāḍu.

NA-254

Ref.: *CN*, no. 1971, 47.

On another stone facing east set up in the same temple.

Tamil, 30 lines.

Pallava; Kamapōttaraiyar (*Kampavarmaṉ*), r.y. 14 = *c A.D.* 883(?).

When the Bāṇa chieftain *Vayiramēgaṉār* was ruling over Ilāḍaippāḍi, Milāḍu and the northern bank (of the river Kāvēri) of Chōḻa-nāḍu, *Akkaḻimallaṉ, son of Nandiperumāṉār* was exercising his power over Veṇṇam and Śāttaṉūr and Nandiperumāṉār was controlling the area over Vēṇāḍu-300 and Eyil-naḍu-500, the army of Mādēvar, the chieftain of Maṅgaḻanāḍu, attacked Śāttaṉūr. At that time Moḍappaṉ of Maḻanāḍu started from Venṇṇam, fought against enemy force and died on the borders of Vēṇāḍu, along with Kārāchchaṅgaṉ (of the same nāḍu). It is stated in the end that the hero-stone was set up by the residents (?) of Maḻanāḍu (*Maḻanāḍar-kal*).

CHEYYAR TALUK

ANAKKĀVŪR

NA-255

Ref.: *ARE*, 1922, no. 433.

On the north and south walls of the Vīrarāghava-Perumāḷ temple.

Tamil; end built in.

Telugu-Chōḍa; *Vijaya-Gaṇḍagōpāladēva*, r.y. 20 = *c A.D.* 1270.

Seems to register the gift of two *Gaṇḍa-gōpālaṉ-paḻavaṇṇamāḍai* by a certain *Śōṟappiḷḷai* for burning a twilight lamp in the temple.

NA-256

Ref.: *ARE*, 1922, no. 434.

On the east wall of the Hanumīśvara temple.

Tamil; incomplete.

Telugu-Chōḍa; *Vijaya -Gaṇḍagōpāladēva*, r.y. 20 = *c A.D.* 1270.

Registers an agreement made by a *śivabrāhmaṇa* of the temple to burn four twilight lamps daily during his turn of worship for fifteen days to the god Hanumīśvaramuḍaiya-Nāyaṉār for money and paddy received from *Śōṟappiḷḷai*.[1]

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[1] Also figures in no. NA-255.

NA-257

Ref.: *ARE*, 1922, no. 436.

On the west and south walls of the same temple.

Tamil.

Pāṇḍya; *Vīra Pāṇḍyadēva*[1], r.y. 26: (*c* 13*th cent. A.D.*).

Registers an agreement to burn two twilight lamps before the god made by Nallaṉ-Bhaṭṭaṉ Perumāḷ Vēdatyāga-Bhaṭṭa for 28 *paṇam* received by him from a certain individual.

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[1] The identity of the king is not verifiable.

NA-258

Ref.: *ARE*, 1922, no. 431.

On the west wall of the Vīrarāghava-Perumāḷ temple.

Tamil.

Records that the money obtained from certain taxes in the village was to be utilised for providing night offerings and for (burning) two lamps in the temple.

ATTI

NA-259

Ref.: *ARE*, 1912, no 297.

On the south wall of the Agastīśvara temple.
Tamil.
Chō̤ḻa; Tribh. Rājādhirājadēva (Rājādhirāja II), r.y. 10 = *A.D.* 1173.

Records a gift of 32 cows and a bull by *Nīṟaṉindāṉ alias Śeḍirāyaṉ of Paṉaṅguḍi* in Uyyakkoṇḍār-vaḷa-nāḍu, a district of Chō̤ḻa-maṇḍalam, to the temple of Tiruvagatta Iśvaram-Uḍaiyar at *Atti alias Kēraḷāntakanal-lūr* in *Perunagar-nāḍu, a s.d. of Veṇkuṉṟa-kōṭṭam in Jayaṅgoṇḍa-Chōḻa-maṇḍalam.*

NA-260

Ref.: *ARE*, 1912, no. 302; *Ibid.*, part ii, p. 126.
On the south wall of the Kariya-Perumāḷ temple.
Tamil.
Telugu-Chōḍa; Tribh. *Vijaya-Gaṇḍagōpāladēva*, r.y. 8=*c A.D.* 1258.

Registers gift of land by the (*piḷḷaiyār*) *Rājarāja-Śambuvarāyar*, at Periyanallūr in Kāliyūr-kōṭṭam for repairs, to the temple of Edirilichō̤ḻa-Viṇṇagar-Emberumāṉ in Atti, a village of Veṇguṉṟa-kōṭṭam. The temple as allowed to collect, on the lands granted, all dues such as income in kind and cash (*nellāyam*and *kāśāyam*), *kāśukaḍamai*, etc., excepting *pāḍi-kāval.*

NA-261

Ref.: *ARE*, 1912, no. 303; *Ibid.*, part ii, p. 126.
On the west wall of the same temple.
Tamil.
Telugu-Chōḍa; Tribh. *Vijaya-Gaṇḍagōpāladēva*, r.y. 18 = *c A.D.* 1268.

Records gift of three *vēli* of land at Periyanallūr, by *Āḷappiṟandāṉ alias Rājarāja Śambuvarayaṉ*, to the shrine of Veṇṇaikkāḍiyaruḷiṉa-Piḷḷai (*i.e.* Krishṇa) founded by *Ammaināchchi alias Pālāṟṟil-Veṉṟār*, in the temple of Edirili-chō̤ḻa-Viṇṇagar-Emberumāṉ.

NA-262

Ref.: *ARE*, 1912, no. 296; *SII*, xii, no. 125.
On the south wall of the Agastīś-vara temple.
Tamil (verses), 16 lines in Kaṭṭaḷaikkalitturai.
Later Pallava; Pallavāṇḍār *alias* Kāḍavarāyar (*Kōpperuñjiṅga II*), r.y.—(*acc. A.D.* 1243).

Consists of six verses in praise of *Pallavāṇḍār alias Kāḍavarāyar* who conquered Toṇḍai-maṇḍalam and who was *the son of Kūḍal Āḷappiran-dāṉ alias Kāḍavarāyar.* He is called *Kaḍaṟpaḍaippallavaṉ*, Peṇṇai-nāḍu-ḍaiyāṉ and Vaḍavēṅgaḍaveṟpaṉ. The record refers to the battle of Chēvūr[1] where he killed a large number of his enemies. It is also stated that he is said to have defeated the northern powers also.[2]

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1. Probably identical with Mēl-Śēvūr in the Tindivanam taluk of the South Arcot district.
2. The inscription is important for the information it gives in regard to two *kūḍal* chiefs, who claimed Pallava descent and to have conquered Toṇḍai-maṇḍalam.

BRAHMADĒŚAM

NA-263

Ref.: *ARE*, 1915, no. 227; *SII*, xii, no. 107.

On the south wall of the central shrine in the Chandramauḷīśvara temple.

Tamil, 6 lines; damaged.

Pallava; *Kampavarmaṉ*, r.y. 20=*c A.D.* 889 (?).

Records a gift of 11 *kaḻañju* of gold by ....ñchāñ...., bhaṭṭaṉ, one of the *āḻum-gaṇattār* of Kāvadippākkam in Paḍuvūr-kōṭṭam, for the supply of water in the temple of Tiruppōndaip-Perumānaḍigaḷ[1] at *Rājamalla-chchaturvēdimaṅgalam*, with the interest on the gift amount.

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1. This name is not common in the Tamil country. It is probably to be traced to some Gaṅga or Western Chāḷukya princess.

NA-264

Ref.: *ARE*, 1915, no. 237; *SII*, xiii, no. 292.

In the same place.

Tamil, 17 lines.

Chōḻa; Rājakēsarivarmaṉ (*Āditya* I ?), r.y. 20=*A.D.* 891.

Registers a gift of 262½ (?) *kuḻi* of land irrigated by the tank Tigaittiṟal-*ēri* by Tiruppōndai-Sōmāsiyār for feeding a *brāhmaṇa*, daily out of the (interest) on the gift land in the temple of Śrī-Pōndai Perumānaḍigaḷ at *Rājamalla-chaturvēdimaṅgalam alias Tiruvēkambapuram*. The donor was the son of Kumāraḍi-bhaṭṭa-Vājabhējiyār[1] of Maṇaṟpākkam, a member of the *āḻuṅgaṇam* of Rājamalla-chaturvēdimaṅgalam stated to be in Dāmaṟ-kōṭṭam. The gift was entrusted to the *gaṇavāriya-perumakkaḷ* of the temple.

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1. Read Vājapēyayājiyār.

NA-265

Ref.: *ARE*, 1915, no. 230; *SII*, xiii, no. 322.

In the same place.

Tamil, 6 lines; damaged.

Chōḻa; Rājakēsarivarmaṉ (*Āditya* I)[1], r.y. 27=*A.D.* 898.

Registers a gift of ten *kaḻañju* of gold for a perpetual lamp by Aṭṭamutti (*i.e.*, Ashṭa-mūrti) residing at Rājamalla-chaturvēdimaṅgalam, a part of Tiruvēgambapuram to the temple of Tiruppōndaipperumānaḍigaḷ in the village. An endowment of 275 *kuḻi* of land by the wife of the donor for the feeding of a *brāhmaṇa* in the temple is also recorded.

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1. The inscription has been assigned to Āditya I on account of the high regnal year of the king and the identity of the donor with the one figuring in an inscription of the time of Parantakā I (*ARE*, 1915, no. 224; *Ibid*, part ii, para 9). It is surmised that the village owed its origin to Rājamalla, an early king of the Western Gaṅga dynasty.

NA-266

Ref.: *ARE*, 1915, no. 228; *Ibid*., part ii. para 9.

In the same place.

Tamil; damaged.
——; ——, r.y.—*Ś*. 830=*A.D.* 908.

Records a gift of 12½ *kaḷañju* of gold for a lamp.

NA-267

Ref.: *ARE*, 1915, no. 212; *Ibid.*, part ii, para 9.
On the west wall of the same shrine.
Tamil.
——; ——, r.y.—*Ś*. [8]30=*A.D.* 908.

Records a gift of 12¼ *kaḷañju* of gold for a lamp to the temple at Rājamalla-chaturvēdimaṅgalam, by Kaṇakkāyaṉ Śāttaṉ Kaṇavadi (*i.e.*, Gaṇapati), a native of Kōṭṭ[ūr] in Śeṅgāṭṭu-kōṭṭam.

NA-268

Ref.: *ARE*, 1915, no. 211; *Ibid.*, part ii, para 9.
In the same place.
——; ——, r.y. —*Ś*. [8]30=*A.D.* 908.

Records a gift of land for offerings by a certain *Ilāḍādittaṉ* to the local temple after purchasing it from the artisan (*kammāḷa*)[1] of *Brahmadēśam*.

NA-269

Ref.: *ARE*, 1915, no. 203; *Ibid.*, part ii, para 9.
On the north wall of the same shrine.
Tamil.
——; ——, r.y.—*Ś*. 830=*A.D.* 908.

Records a gift of gold for a lamp by *Ilāḍādittaṉ*, a native of a village in Vaḍakarai Iṉṉambar-nāḍu, a s.d. of Chōḷa-nāḍu.

NA-270

Ref.: *ARE*, 1915, no. 238.
On the south wall of the same shrine.
Tamil; built in at the right end and damaged.
Chōḷa; *Madi*[*rai-koṇḍa* Parakēsari-varmaṉ] (*Parāntaka I*), r.y. (5)= *A.D.* 912.

Records a gift of 90 sheep for a lamp.

NA-271

Ref.: *ARE*, 1915, no. 229.
In the same place.
Tamil; damaged and incomplete.
Chōḷa; [*Madiraikoṇḍa*-Parakēsarivaamaṉ] (*Parāntaka I*), r.y. 1[3]=*A.D.* 920.

Details not available.

NA-272

Ref.: *ARE*, 1915, no. 226; *Ibid.*, part ii, para 8.
In the same place.
Tamil.
Chōḷa; *Madiraikoṇḍa*-Parakēsarivarmaṉ (*Parāntaka I*), r.y. 16=*A.D.* 923.

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[1] Evidently a corporate life also existed among the professional classes apart from that of the general village assembly.

Records that four *nāḷi* of paddy every day and seven *kaḷañju* of pure gold every year and a pair of cloths (*ōraṇaik-kūṟai*) were fixed as remuneration (*koṟṟu*) for the accountant of the tank, by the assembly of *Aiñjashṭaśam.*[1] In presenting accounts for audit by the assembly the accountant (*madhyastha*) was required to undergo the ordeal of holding red-hot iron (*maḻu*) in his hand. If he came out safe and hence also pure, he would be presented with a bonus of one quarter of the surplus (*pādai-śēsha* ?). If, on the other hand, he burnt his hand and hence was found to be in default, he would be fined ten *kaḷañju* without any bodily punishment.

NA-273

Ref.: *ARE*, 1915, no. 224; *Ibid.*, part ii, para 9.

In the same place.

Tamil.

Chōḷa; *Madiraikoṇḍa*-Parakēsarivarmaṉ (*Parāntaka I*), r.y. 17=*A.D.* 924.

Records a gift of 25 *kuḻi* of land for offerings etc., to the shrine of god *Pōndai-Dakshiṇāmūrti*, by a resident of *Śaṅkarappāḍi* in Rājamallachaturvēdimaṅgalam. Mentions the channel called *Paramēśvar vāyakkāl.*

NA-274

Ref.: *ARE*, 1915, no. 235.

In the same place.

Tamil.

Chōḷa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 25, (solar eclipse)= *A.D.* 932.

Records a gift of 15 *kaḷañju* of gold for a lamp to the temple of *Pōndai-Mahādēva-Bhaṭṭāra at Rājamalla chaturvēdimaṅgalam in Tiruvēgambapuram in Dāmar-kōṭṭam*, by Kiḷinallūr *Kiḷavaṉ alias Śembiyaṉ Kiḷar-naṭṭukkōṉ* of Kiḷinallūr in Kiḷarkūṟṟam, a s.d. of Chōḷa-nāḍu. The assembly and the residents (*ūrōm*) of Vadiyūr in Nīrvēḷūr-nāḍu, a s.d. of Ūṟṟukkāṭṭuk-kōṭṭam agreed to supply the oil for the lamp. Mentions *Va*[*l*]*lavaraiyar*.

NA-275

Ref.: *ARE*, 1915, no. 222.

In the same place.

Tamil.

Chōḷa; *Madiraikoṇḍa*-Parakēsarivarmaṉ (*Parāntaka I*), r.y. 25=*A.D.* 932.

Records a gift of gold for a lamp by a native of Māṅgāḍu. The *gaṇapperumakkaḷ* had to supervise the burning of it.

NA-276

Ref.: *ARE*, 1915, no. 202; *Ibid.*, part ii, para 8.

On the north wall of the central shrine in the Chandramauḷīśvara temple.

Tamil.

Chōḷa; *Madiraikoṇḍa*-Parakēsarivarmaṉ (*Parāntaka I*), r.y. 29=*A.D.* 936.

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1. Same as *gaṇavāriya-perumakkaḷ* (?).

Records gift of a gold diadem by a native of Nāraṇamaṅgalam to the temple of Pōndai-bhaṭṭārakar at Rājamalla-chaturvēdimaṅgalm. The *gaṇapperumakkaḷ*[1] seem to have wrongly given an agreement that if they destroyed the gold that was assigned to the temple for a front-plate ornament of the god, they would each pay a fine of 24 *kāṇam* to the *Māhēśvaras* of the temple.

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[1] Seems to have formed the general body of the assembly and also appear sometimes as the managers of the temple.

NA-277

Ref.: *ARE*, 1915, no. 218.

On the south wall of the same shrine.

Tamil.

Chō̤ḷa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 33=*A.D.* 940.

Records a gift of 12 *kaḻañju* of gold for a lamp to the temple of Pōndai-Perumānaḍigaḷ, by Aḻagaśarmakramavittaṉ, son of Kūḍal-kiḻār Maṇiśivabhaṭṭa Sarvakratukkaḷ, one of the *āḷuṅgaṇattār* of Rājamalla-chaturvēdimaṅgalam.

NA-278

Ref.: *ARE*, 1915, no. 217.

In the same place.

Tamil; unfinished.

Chō̤ḷa; *Madiraikoṇḍa* Parakēsarivarman (*Parāntaka I*), r.y. 3 [7]=*A.D.* 944.

Records a gift of 14½ *kaḻañju* of gold for a lamp by one of the members of the *āḷuṅgaṇattār* of Rājamalla-chaturvēdimaṅgalam in Tiruvēgambapuram, a village in Dāmarkōṭṭam.

NA-279

Ref : *ARE*, 1915, no 225.

In the same place.

Tamil; unfinished.

Chō̤ḷa; Parakēsarivarmaṉ, 'who took Madirai and Ī̤ḻam' (*Parāntaka I*), r.y. 40=*A.D.* 947.

Mentions Kaṟ̤kuḍi in Ma̤ḻa-nāḍu on the northern bank of the river Kāvēri.

NA-280

Ref.: *ARE*, 1915, no. 198.

On the north wall of the same shrine.

Tamil; damaged.

Chō̤ḷa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. —: (*acc. A.D.* 907).

Mentions Pōndai-Āṇḍār and *gaṇapperumakkaḷ*.

NA-281

Ref.: *ARE*, 1915, no. 213.

On the west wall of the same shrine.

Tamil.

Chō̤ḷa; *Maḍiraikoṇḍa*-Parakēsarivarmaṉ (*Parāntaka I*), r.y. —: (*acc. A.D.* 907).

Records a gift of 20 *kaḻañju* of gold for a lamp by *Chōḻaśikhāmaṇi-Pallavaraiyaṉ of Nelvēli* in Iṅga-nāḍu. The *ērivāriya-pperumakkaḷ* were in charge of this gift.

NA-282

Ref.: *ARE*, 1915, no. 233; *Ibid*, part ii, para 78

On the south wall of the same shrine.

Tamil; built in at the end.

Chōḻa; [*Madiraiko*]*ṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y.—: (*acc. A.D.* 907).

Records a gift of land for *śrībali*.

NA-283

Ref.: *ARE*, 1915, no. 239.

In the same place.

Tamil; much damaged at the right end.

Chōḻa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. ——: (*acc. A.D.* 907).

Registers an agreement made by the village assembly for some service connected with the temple.

NA-284

Ref.: *ARE*, 1915, no. 234.

In the same place.

Tamil; built in at the end.

Chōḻa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y.—: (*acc. A.D.* 907).

Records a gift of gold for a lamp.

NA-285

Ref.: *ARE*, 1915, no. 207; *Ibid*, part ii, para 38.

On the west wall of the same shrine.

Tamil.

Rāshṭrakūṭa; Kaṉṉaradēva (*Krishṇa III*), r.y. 17=*A.D.* 956.

Records a gift of gold for a lamp to the temple of Pōndaipperumāṇaḍigaḷ, at Rājamalla-chaturvēdimaṅgalam in Tiruvēgambapuram, a village in Dāmarkōṭṭam, by Mārudanāmai Vīrasuta Bhōgavardhana Narasimhayya, son of Lakshaṇa. It was placed in charge of the *gaṇapperumakkaḷ* of the temple.

NA-286

Ref.: *ARE*, 1915, no. 223.

On the south wall of the same shrine.

Tamil.

Chōḻa (?); Mahārāja, 'who took the head of Vīra-Pāṇḍya'[1] (*Pārthivēndravarmaṉ*), r.y. 2=*c A.D.* 958.

Records a gift of 15 *kaḻañju* of gold for a lamp by a merchant of Tiruvēgambachchēri in Rājamalla-chaturvēdimaṅgalam.

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[1] The king may be identified with Pārthivēndravarman (*cf.*. nos. NA-287 and 289 below from the same place).

NA-287

Ref.: *ARE*, 1915, no. 195.

On the north wall of the central shrine in the Chandramauḷīśvara temple.

Tamil.

Chōḷa (?); *Pārthivēndravarmaṉ* 'who took the head of the Pāṇḍya', r.y. 2= *c A.D.* 958.

Records that all the lands belonging to the temple were made tax-free by the village assembly of *Aiñjashṭaśam* in lieu of the amount of gold which it owed to the temple. The document is signed by *Trairājya ghaṭikā-madhyasthaṉ*[1] *Mūvāyiravaṉ*.

NA-288

Ref.: *ARE*, 1915, no. 189.
In the same place.
Tamil.
Chōḷa (?); Pārthivēndr[ādhipati] varmaṉ, (*Pārthivēndravarmaṉ*), r.y. 4=*c A.D.* 960.

Records a gift of gold for offerings and a lamp to the image of Rishabhavāhana (*i.e.*, Śiva) set up in the temple of Pōndai-Perumānaḍigaḷ at Rājamalla-chaturvēdimaṅgalam of Tiruvēgambapuram in Dāmarkōṭṭam.

NA-289

Ref.: *ARE*, 1915, no. 205.
On the west wall of the same shrine.
Tamil.
Chōḷa (?); Pārthivēndrādhipativarmaṉ 'who took the head of the Pāṇḍya' (*Pārthivēndravarmaṉ*), r.y. 4=*c A.D.* 960.

Records a gift of land for offerings and a lamp by Kāṭṭamayya, son of Chinnamayya Pergaḍe.

NA-290

Ref.: *ARE*, 1915, no. 208.
In the same place.
Tamil.
Chōḷa (?); *Pārthivēndravarmaṉ*, r.y. 6= *c A.D.* 962.

Records a gift of land for feeding one *brāhmaṇa* well versed in the *Vēdas*. The great men of the assembly of *Añjashṭaśatam* of Tiruvēgambapuram in Rājamalla-chaturvēdimaṅgalam, in Dāmarkōṭṭam, placed the charity in charge of the members of *gaṇavāriyam* committee.

NA-291

Ref.: *ARE*, 1915, no. 241.
On the south wall of the same shrine.
Tamil.
Chōḷa (?); Pārthivēndrādhivarmaṉ, (*Pārthivēndravarmaṉ*), r.y. 12, day 184= *c A.D.* 968-9.

Records a gift of land by Viśudhamati-Paṇḍitar, for bathing the god. The great men of the *kōyil-vāriyam* had to supervise this.

NA-292

Ref.: *ARE* 1915, no. 242.
In the same place.

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1. The *madhyastha* official connected with *ghaṭikā* is noteworthy. Curiously enough the references to this *ghaṭikā* and *madhyastha* are confined to the period of Pārthivēndravarmaṉ.

Tamil; built in at the right end.

Chōḻa (?) ; Pārthivēnd[rādhi] varmaṉ (*Pārthivēndravarmaṉ*), r.y. 13=*c A.D.* 969.

Records a gift of 15 *kaḻañju* of gold for a lamp.

NA-293

Ref.: *ARE*, 1915, no. 193.

On the north wall of the same shrine.

Tamil; damaged.

Chōḻa (?); Pārthivēndrādhipativarmaṉ (*Pārthivēndravarmaṉ*), r.y. 13 =*c A.D.* 969.

Mentions Pariyallūr.

NA-294

Ref.: *ARE*, 1915, no. 197; *Ibid*, part ii, para 8.

In the same place.

Sanskrit and Tamil; Grantha and Tamil; damaged.

Chōḻa (?); Pārthivēndrādhipati [varmaṉ], (*Pārthivēndravarmaṉ*), r.y. 13=*c A.D.* 969.

Registers a gift of gold to the temple of Pōndai-Perumānaḍigaḷ for performing the *abhishēka*, by *Trairājya - ghaṭikā-madhyasthaṉ*. . . . . *Mūvāyi - ravaṉ* of Rājamalla-chaturvēdimaṅ-galam in Tiru-vēgambapuram, a village in Dāmar-kōṭṭam. *Kaḻañju* is stated to be the equivalent of *nishka*.

NA-295

Ref.: *ARE*, 1915, no. 194; *Ibid*, part ii, para 8.

In the same place.

Tamil.

Chōḻā (?); *Pārthivēndravarmaṉ*, r.y. 13, day 120=*c A.D.* 969-70.

Records a gift of 30 *kaḻañju* of gold "weighed by the standard weight (*tuḷai*) and accepted by law" for a lamp by the arbitrator *Chaturaṉ Mūvāyiravaṉ Trairājyaghaṭikāmadhyasthaṉ*. It was placed under the charge of the *gaṇavāriyapperumakkaḷ* subject to a fine, in case of default, by the *Śraddhāmantas* (*i.e.*, those who interested themselves in the charity ?)[1].

NA-296

Ref.: *ARE*, 1915, no. 215.

On the west wall of the same shrine.

Tamil; damaged.

Chōḻa (?); Pārthivēndra[ādipati] varmaṉ (*Pārthivēndravarmaṉ*), r.y.——: (*acc. c A.D.* 956).

Seems to register a gift of land for a flower-garden and for worshippers.

NA-297

Ref.: *ARE* 1915, no. 206; *SII*, xiii, no. 274.

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[1] *Śraddhāmantas* are usually mentioned in connection with the administration of Vishṇu temples.

In the same place.

Tamil, 32 lines.

Chōḷa; Rājakēsarivarmaṉ (*Parāntaka II, Sundarachōḷa*), r.y. 17=*A.D.* 974.

Registers an endowment of tax-free lands for the supply of sandal paste to the deity Śrīpōndai-perumāna-ḍigaḷ at Rājamalla-chaturvēdimaṅgalam by Bhāradvāji Sadāśivaṉ, one of the priests of the *uṇṇāḻigai*(inner temple) of the Tiruvēgambam temple at Kachchipēḍu. The *śrīkōyil-gaṇavāriyapperumakkaḷ* of the temple received the gift and undertook to maintain the service using the produce of the land. It was stated that the produce was 50 *kāḍi* of paddy and this, calculated in terms of gold, would come to 1½ *kaḻañju*. The monthly interest on this gold, i.e., ⅛ *pon* was to be used for the supply of sandal paste. If the committee failed in their undertaking they were liable to a daily fine of one *kuṉṟi* of gold at the hands of the *māhēśvaras* themselves.

NA-298

Ref.: *ARE*, 1915, no. 231; *SII*, xix, no. 100.

On the south wall of the central shrine in the Chandramauḷīśvara temple.

Tamil, 3 lines ; damaged.

Chōḷa; *Parakēsarivarmaṉ*, r.y. 4: (10*th cent. A.D.*).

Records a gift of 15 *kaḻañju* of gold for a perpetual lamp, and 75 *kaḻañju* for some purpose the nature of which is not known, in the temple at Rājamalla-chaturvēdimaṅgalam, by. . . .rimallaṉ.

NA-299

Ref.: *ARE*, 1915, no. 232; *SII*, xix, no. 101.

In the same place.

Tamil, 3 lines; damaged.

Chōḷa; *Paraksēarivarmaṉ*, r.y. 4: (10*th cent. A.D.*).

Records a gift of 15 *kaḻañju* of tested gold (*ūrkaṟchemmai*) for a perpetual lamp in the temple of Tiruppōndai-perumāna-ḍigaḷ by Niṉṟayil Irushikēśuvaṉ of Kuṇḍina-gōtra, a resident of Vāyiṉānallūr in Puliyūr-kōṭṭam.

NA-300

Ref.: *ARE*, 1915, no. 240; *SII*, xix, no. 253.

In the same place.

Tamil, 3 lines; damaged and built in, at the right end.

Chōḷa; *Parakēsarivarmaṉ*, r.y. 1[0]: (10*th cent. A.D.*).

Records a gift of gold by one Śōmāśi Sāṉi for burning a perpetual lamp in the temple of Śrīpōndai-[Perumānaḍigaḷ ?] at Rājamalla-chaturvēdimaṅgalam besides a land gift made for another lamp evidently by a different person.

NA-301

Ref.: *ARE* 1915, no. 190.

On the north wall of the same shrine.

Tamil; unfinished.

Chōḷa; Rājarājakēsarivarmaṉ 'who destroyed the ships at Śālai' (*Rājarāja I*), r.y. 11=*A.D.* 996.

The nameof the village is given as Rājamalla-chaturvēdimaṅgalam.

NA-302

Ref.: *ARE*, 1915, no. 199.
In the same place.
Tamil.
Chōḷa; Rājarāja - Rājakēsarivarmaṉ (*Rājarāja I*), r.y. 16=*A.D.* 1001.

Records a gift of land for reciting the *tiruppadiyam* hymns in the temple.

NA-303

Ref.: *ARE*, 1915, no. 192.
In the same place.
Tamil.
Chōḷa; Rājarāja - Rājakēsarivarmaṉ (*Rājarāja I*), r.y. 18=*A.D.* 1003.

Records a gift of gold for a lamp to the temple of Pōndai-Paramēśvara at Rājamalla - chaturvēdimaṅgalam. The members of the *samvatsara-vāriyam* who looked after the *grāma-kārya* were required to see for the proper maintenance of the lamps and the *Śraddhāmantas* had the power to fine them for any default.

NA-304

Ref.: *ARE*, 1915, no. 210.
On the west wall of the same shrine.
Tamil; damaged.
Chōḷa; Rājarājakēsari[varmaṉ] (*Rājarāja I*), r.y. 20=*A.D.* 1005.

Records a gift of gold for a lamp by Indaḷadēviyār.[1]

NA-305

Ref.: *ARE*, 1915, no. 204; *Ibid*, part ii, para 8.
On the north and west walls of the central shrine in the Chandramauḷīś-vara temple.
Tamil.
Chōḷa; Rājarājakēsarivarmaṉ *alias* Rājarājadēva (*Rājarāja I*), r.y. 27=*A.D.*1012.

Records a gift of ten *kaḷañju* or 90 sheep for a lamp to the temple of Pōndai-Āḻvār in *Karaikkōṭṭu-Brahmadēyam alias Parākrama-chōḷa - chaturvēdimaṅgalam, a village in Dāmar-nāḍu of Ḍāmar-kōṭṭam which was a s.d. of Jayaṅgoṇḍa-chōḷa-maṇḍalam.* The gift was left in charge of the *gaṇapperumakkaḷ* who looked after the *śrīkārya* for the year. The accountant of the *śrīkārya* of *kōyil-vāriyam* is called *Trairājya-ghaṭikā - madhyasta*, "the arbitrator of the college (*ghaṭikā*) (named) Trairājya".

NA-306

Ref.: *ARE*, 1915, no. 216.
On the west and south walls of the same shrine.
Tamil; damaged.
Chōḷa; Rājarājakēsarivarmaṉ *alias* Rāja-

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[1] The donor is also mentioned in no. NA-307 below.

rājadēva (*Rājarāja I*), r.y. 29, day 10=
A.D. 1014-5.

Records a gift of 90 sheep for a lamp.

NA-307

Ref.: *ARE*, 1915, no. 191.
On the north wall of the same shrine.
Tamil.
Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadēva (*Rājēndra I*), r.y. 3, day [3]50=*A.D.* 1015-6.

Records a gift of gold for offerings to the temple of Pōndai-Mahādēva at Karaik-kōṭṭu-Brahmadēyam *alias* Parākrama-chōḷa-chaturvēdimaṅgalam, a village in Dāmar-kōṭṭam, a district of Jayaṅgoṇḍa-chōḷa-maṇḍalam, by *Indaḷadēvi*[1], *wife of Vallavaraśar Vandyadēvar*.

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[1] The donor is mentioned in no. NA-304 above.

NA-308

Ref.: *ARE*, 1915, no. 200.
In the same place.
Tamil; damaged and unfinished.
Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadēva (*Rājēndra I*), r.y. 4=*A.D.* 1016.

Details not available.

NA-309

Ref.: *ARE*, 1915, no. 243; *Ibid*, part ii, para 13.
On the south wall of the same shrine.
Tamil; damaged.
Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadēva (*Rājēndra I*), r.y. 5=*A.D.* 1017.

Records a gift of 90 sheep for a lamp to the temple of Pōndai-Mahādēva in Karaik-kōṭṭu-Brahmadēyam *alias* Parakrama-chōḷa-chaturvēdimaṅgalam in Tiruvēgam-bapuram, a village in Dāmar-Kōṭṭam. Mentions *Mandaragauravaṉār*[1] *Kundādēviyār*, *wife of Vallavaraiyar Vandyadēvar*[2], *the chief of the sāmantas* (subordinate chiefs.

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[1] It may be noted that this title *Mandaragaurava* occurs in the Śiṉṉamaṉūr grant as an attribute of the Paṇḍya king Rājasiṁha (III) Abhimānamēru.

[2] Perhaps the mention of Vallavaraiyar-nāḍu in an inscription from the Koṅgu country (*ARE*, 1915, no. 157) suggests that this chief might have been a native of Koṅgu.

NA-310

Ref.: *ARE*, 1915, no. 244.
On the west wall of the *maṇḍapa* in front of the central shrine in the Chandramauḷīśvara temple.
Tamil.
Chōḷa; Parakēsarivarmaṉ *alias* Uḍaiyār Śrī Rājēndra-Chōḷadēva (*Rājēndra I*), r.y. 5=*A.D.* 1017.

Records a sale of land to the temple of Bhavarudrasōmīśvaradēva on the southern bank of the river Veḥkā (*i.e.*, Vēgavati) by the assembly of Parākramachōḷa-chaturvēdimaṅgalam in Dāmar-nāḍu, a s.d. of Dāmar-kōṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam.

NA-311

Ref.: *ARE*, 1915, no. 201.

On the north wall of the same shrine.

Tamil; damaged.

Chōḻa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 8=*A.D.* 1020.

Mentions the temple of Pōndaiyuḍai-[yār] at Karaikkōṭṭu-Brahmadēyam *alias* Parākkiramachōḻa - chaturvēdimaṅgalam in Dāmar-nāḍu.

NA-312

Ref.: *ARE* 1915 no. 254.

On the east wall of the *maṇḍapa* in front of the same shrine.

Tamil; mutilated at the end.

Chōḻa; Parakēsarivarmaṉ *alias* Uḍaiyār Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 22=*A.D.* 1034.

Records a gift of gold (converted into land) for a lamp by a lady of Vayalūr in Kāyirambēḍu-nāḍu, a s.d. of Kāliyūr-kōṭṭam in Jayaṅgoṇḍachōḻa-maṇḍalam, to the temple of Pōndai-Mahādēva in Karaikkōṭṭu Brahmadēyam *alias* Parākkiramachōḻa-chaturvēdimaṅgalam in Dāmar-nāḍu, a s.d. of Dāmar-kōṭṭam.

NA-313

Ref.: *ARE*, 1915,no. 245; *Ibid*, part ii, para 12.

On the south wall of the same *maṇḍapa*.

Tamil.

Chōḻa; Parakēsarivarmaṉ *alias* Uḍaiyār Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 25, day 330=*A.D.* 1037-8.

Registers a gift by Madiśūdaṉ Ādittaṉ, a native of Śiṟuvāyal, for the *perumbali* offerings to be made on Sundays and for other services. Seven and a half *kaḻañju* and two *mañjāḍi* fetched an interest of three *kaḻañju* and eight *mañjāḍi* per year. The rate of exchange in paddy was 13 *kalams* per *kaḻañju*.

NA-314

Ref.: *ARE*, 1915, no. 253.

On the east wall of the same *maṇḍapa*.

Tamil.

Chōḻa; Parakēsarivarmaṉ *alias* Uḍaiyār Śrī Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 26=*A.D.* 1038.

Records a gift of land by purchase made in the 23rd year of the king, or offerings to the temple of Subrahmaṇyadēva *alias* Śōḻakēraḻanādar, by a native of Kārikkuḍi, hamlet of Veṟṟiyūr in Chōḻa-maṇaḍlam. Mentions the villages Śiṟu-Nenmali, the northern hamlet of Parākramachōḻa-chaturvēdimaṅgalam; Ariyūr and Mummaḍi-chōḻapuram in Karivēḍu-nāḍu, a s.d. of Dāmarkōṭṭam and Muññaitaṇḍalam a *brahmadēya* in Paḍuvūr-nāḍu, a s.d. of Paḍuvūr-kōṭṭam.

NA-315

Ref.: *ARE*, 1915, no. 264.

On the north wall of the same *maṇḍapa*.

Tamil.

Chōl̤a; Parakēsarivarman̤ *alias* Uḍaiyār Rājēndra-Chōl̤adēva (*Rājēndra I*), r.y. 27 = *A.D.* 1039.

Records a gift of money for *nūlēr̤r̤u* by a native of Mīvan̤am in Puliyūrnāḍu, a s.d. of Arumol̤idēva-vaḷanāḍu in Chōl̤a-maṇḍalam, for which a land granted to the temple of Pōndaiyuḍaiya-Mahādēva at Parakramachōl̤a - chaturvēdimaṅgalam was made tax-free. Also registers a gift of gold for a lamp. Mentions the tanks *Kundavaippērēri* and *Sundarachōl̤a-ppērēri.*

NA-316

Ref.: *ARE*, 1915, no. 248.

On the south wall of the same *maṇḍapa*.

Tamil; built in at the end.

Chōl̤a; Parakēsarivarman̤ *alias* Uḍaiyār Śrī-Rājēndra-Chōl̤adēva (*Rājēndra I*), r.y. 3[0] = *A.D.* 1042.

Details not available.

NA-317

Ref.: *ARE*, 1915, no. 246.

In the same place.

Tamil; much damaged.

Chōl̤a; Parakēsarivarman̤ *alias* Uḍaiyār Rājēndra-Chōl̤adēva (*Rājēndra I*), r.y. 3[0] = *A.D.* 1042.

Records a sale of land to the temple of Pōṇḍaiyuḍaiya-Mahādēva at Parākramachōl̤a-chaturvēdimaṅgalam.[1]

NA-318

Ref.: *ARE*, 1915 no. 255.

On the east wall of the *maṇḍapa* in front of the central shrine in the Chandramauḷīśvara temple.

Tamil; end lost.

Chōl̤a; Rājēndra-Chōl̤adēva (*Rājēndra I*), *r.y.*——: (*acc. A.D.* 1012).

Records some *provision for* daily offerings and for *feeding hundreds of Śrīvaishṇava pilgrims coming in large numbers from Tiruvēṅgaḍamalai* (*i.e.*, Tirumalai).

NA-319

Ref.: *ARE*, 1915, no. 260; *Ibid*, part ii, para 14.

On the north wall of the same *maṇḍapa*.

Tamil.

Chōl̤a; Rājakēsarivarman̤ *alias* Uḍaiyār Rājādhirājadēva (*Rājādhirāja I*), r.y. 26, day 120 = *A.D.* 1044-5.

Registers that the assembly which met under a tamarind tree, sold land for a water-shed for quenching the thirst of *king Rājēndra-Chōl̤adēva and queen Vīramahādēviyār*, who were deceased, by the *sēnāpati Madurāntakan̤ alias Parakēsarivēḷār* who was the brother of the queen. *It is stated that Rājēndra's wife committed suttee* (*sati*) *and was buried with him.*

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[1] This record is in continuation of another record no. NA-313 above (same as *ARE*, 1915, no. 245).

NA-320

Ref.: *ARE*, 1915, no. 259.

In the same place.

Tamil.

Chōḷa; Rājakēsarivarmaṉ *alias* Uḍaiyār Rājādhirājadēva (*Rājā-dhirāja I*), r.y. 30, day 165=*A.D.* 1048-9.

Registers a sale of land by the assembly of Karaikkōṭṭu-Brahmadēyam *alias* Parākramachōḷa-chaturvēdimaṅgalam.

NA-321

Ref.: *ARE*, 1915, no. 251; *Ibid*, part ii, para 14.

On the south wall of the same *maṇḍapa*.

Tamil; damaged

Chōḷa; Parakēsarivarmaṉ[1] *alias* Rājādhirājadēva (*Rājādhirāja I*), r.y. 31=*A.D* 1049.

Seems to register a sale of land to a *maṭha* in the temple of Pōndai-Uḍaiya Mahādēva at Parākramachōḷa-chaturvēdimaṅgalam.[2]

NA-322

Ref. *ARE*, 1915, no. 250.

In the same place.

Tamil; built in at the beginning.

Chōḷa; Rājakēsarivarmaṉ *alias* Uḍaiyār Rājādhirājadēva (*Rājādhirāja I*), r.y. 3[1]=*A.D.* 1049.

Records a sale of land to the temple. Mentions the temple of Chōḷakēraḷa-Viṇṇagar-Āḻvār.

NA-323

Ref.: *ARE*, 1915, no. 263.

On the north wall of the same *maṇḍapa*.

Tamil.

Chōḷa; Rājakēsarivarmaṉ *alias* Uḍaiyār Rājādhirājadēva (*Rājādhirāja I*), r.y. 32=*A.D.* 1050.

Begins with the historical introduction *Tiṅgaḷēr peruvaḷar* etc., of the inscription of the king. Records a sale of land for offerings to the image of Tiruchchiṟṟambalam-Uḍaiyār in the same temple. Mentions the temple Tiru-Ayōtti-Āḻvār.

NA-324

Ref.: *ARE*, 1915, no. 249.

On the south wall of the same *maṇḍapa*.

Tamil; built in at the end and damaged.

Chōḷa; Rāja kēsarivarmaṉ] *alias* Uḍaiyār Rājādhirājadēva (*Rājādhirāja I*), r.y. 32=*A.D.* 1050.

Begins with the historical introduction *Tiṅgeḷērpera vaḷar*, etc., of the inscription of the king. Mentions the *Saptamātṛikas* of the village.

NA-325

Ref.: *ARE*, 1915, no. 247.

In the same place.

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1. Probably a mistake for Rājakēsarivarmaṉ.
2. This record is in continuation of another record no. NA-322 below,

Tamil; built in at the end.

Chōḷa; Rāja[kēsarivarmaṉ *alias*] Rājādhirājadēva (*Rājādhirāja I*), r.y. 33=*A.D.* 1051.

Records a sale of land for a *maṭha* called *Parvittira-māṇikka-maḍam situated in the temple.*

NA-326

Ref.: *ARE*, 1915, no. 262.

On the north wall of the same *maṇḍapa.*

Tamil.

Chōḷa; Rājakēsarivarmaṉ *alias* Uḍaiyār Rājādhirājadēva (*Rājādhirāja I*); r.y. 34=*A.D.* 1052

Records a gift of gold for offerings to the image of *Pāśupatamūrti* when taken out in procession for *śrībali* in the temple of Pōndai-Uḍaiya-Mahādēva, by a native of Niyamam in Puḻaṟ-kōṭṭam which was a district of Jayaṅgoṇḍachōḷa-maṇḍalam.

NA-327

Ref.: *ARE*, 1915, no. 267.

On stones built into the wall of the Kalyāṇavarada temple.

Tamil.

Chōḷa; [Rājakēsari]varmaṉ *alias* Uḍaiyār Rājādhirājadēva (*Rājādhirāja I*), r.y. ——: (*acc. A.D.* 1018).

Seems to register a gift of land.[1]

NA-328

Ref.: *ARE*, 1915, no. 257; *Ibid*, part ii, para 15.

On the east wall of the *maṇḍapa* in front of the central shrine in the Chandramauḷīśvara temple.

Tamil; mutilated.

Chōḷa; Parakēsarivarmaṉ, *alias* Uḍaiyār Rājēndradēva (*Rājēndra II*), r.y. 3, day 133=*A.D.* 1055-6.

Mentions the channel 'Rājamallapperuvadi' and records a gift of land.[1]

NA-329

Ref.: *ARE*, 1915, no. 258.

On the north wall of the same *maṇḍapa.*

Tamil; portions lost at the beginning.

Chōḷa; Parakēsarivarmaṉ *alias* Uḍaiyār Śrī Rājēndradēva (*Rājēndra II*), r.y. 4=*A.D.* 1056.

Registers a sale of land to the temple by the assembly of Veṇkuḷattūr in Kaḻumalanāḍu, a s.d. of Kāliyūrkōṭṭam which was a district of Jayaṅgoṇḍachōḷa-maṇḍalam.

NA-330

Ref.: *ARE*, 1915, no. 270.

On the north wall of the central shrine in the Rudrakōṭīśvara temple.

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[1] Another fragment in the same place mentions an Āditya-griha (*i.e.*, a shrine for the sun-god Āditya).

[1] Another record in continuation of it is dated in the eigth year and (6) 5th day of Rājēndradēva combined with *dvādaśi*, *pūśam* and Thursday and provides details of provision for feeding *brāhmaṇas*.

Tamil.
Chōḻa; Parakēsarivarmaṉ *alias* Uḍaiyār Rājēndradēva (*Rājēndra II*), r.y. 9= *A.D.* 1061.

The assembly of Karaikkōṭṭu-Brahmadēyam *alias* Parākramachōḻa-chaturvēdimaṅgalam in Dāmarnāḍu, a s.d. of Dāmarkōṭṭam in Jayaṅgoṇḍachōḻa-maṇḍalam in the temple of Pōndai-Uḍaiyār and ordered the public sale of land to the temple of Śrī-Rudraśōlai-Mahādēva situated on the southern bank of the river Vehkā.

NA-331

Ref.: *ARE*, 1915, no. 256; *Ibid*, part ii, para 14.
On the east wall of the *maṇḍapa* in front of the central shrine in the Chandramauḷīśvara temple.
Tamil; a portion of the inscription is covered by a tree.
Chōḻa; Rājakēsarivarmaṉ *alias* Uḍaiyār Rājēndradēva (*Kulōttuṅga I*), r.y. 5= *A.D.* 1075.

Registers *a public sale of land* to the temple of Urittiraśōlai-Mahādēva situated on the southern bank of Vehkā at Parākramachōḻa-chaturvēdimaṅgalam in Dāmar-nāḍu, a s.d. of Dāmar-kōṭṭam in Jayaṅgoṇḍachōḻa-maṇḍalam by the assembly of Veṇkuḷattūr *alias* Paramēśvara-chaturvēdimaṅgalam in Kaḻumala-nāḍu, a s.d. of Kāliyūr-kōṭṭam.

NA-332

Ref.: *ARE*, 1915, no. 269.
On the west and north walls of the central shrine in the Rudrakōtīśvara temple.
Tamil.
Chōḻa; Rājakēsarivarmaṉ *alias* Chakravartin Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I*), r.y. 21=*A.D.* 1091.

Registers a sale of land to the temple of god Rudraśōlai-Mahādēva at Jīnachintāmaṇi-chaturvēdimaṅgalam in Dāmarnāḍu, a s.d. of Dāmarkōṭṭam in Jayaṅgoṇḍa-chōḻa - maṇḍalam. Among the boundaries are mentioned *Rājamallapperuvadi* and *Chōḻapāṇḍiyappērāṟu* and the temples of *Kailāśamuḍaiya-Mahādēva* and *Perumaṇḍapattu-Mahāvishṇukkaḷ*.

NA-333

Ref.: *ARE*, 1915, no. 261.
On the north wall of the *maṇḍapa* in front of the central shrine in the Chandramauḷśvara temple.
Tamil.
Chōḻa; Rājakēsarivarmaṉ *alias* Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I*), r.y. 48, Māśi, śu. di., Monday, Chittirai= *Monday*, 11 *February*, *A.D.* 1118.

Registers *an agreement made by certain śivabrāhmaṇas* of the temple of *Pōndai-Uḍaiyār at Dīnachintāmaṇi-chaturvēdimaṅgalam in Dāmarnāḍu, a s.d. of Dāmarkōṭṭam*, with the *kōyil-māhēśvara*, *kaṅgāṇiseyvār*, *kōyil-vāriyapperumakkaḷ* and the *karaṇattār*, for burning two lamps out of the interest on gold received from a native of Paruttikkuḍi a s.d. of Mī-Śeṅgiḷi-nāḍu in Dīnachintāmaṇi-vaḷanāḍu of Chōḻa-maṇḍalam.

NA-334

Ref.: *ARE*, 1915, no. 271; *Ibid*, part ii, para 18.

On the north wall of the *maṇḍapa* in front of the central shrine in the Rudrakōṭīśvara temple.

Tamil; incomplete.

Chōl̤a; [Rājakēsari]varmaṉ *alias*Chakravartin Kulōttuṅga-Chōl̤adēva (*Kulōttuṅga I*), r.y. 3=*A.D.* 1136.

Registers the grant of the land yielding 500 *kalam* of paddy under the name Anapāyanallūr, which was separated from Rājēndrachōl̤anallūr, as a *dēvadāna* to the temple of Rudraśōlai-Uḍaiya-Mahādēva at Kaḍaikōṭṭu-Brahmadēśam *alias* Dīnachintāmaṇi - chaturvēdimaṅgalam in Dāmar-nāḍu, a s d. of Dāmar-kōṭṭam in Jayaṅgoṇḍachōl̤a-maṇḍalam. *The order was made by the king* when he was seated on the throne below the pearl canopy in the *abhishēka-maṇḍapa* of his palace at Vikrama-chōl̤apuram, at the instance of the *chief Kulōttuṅgachōl̤a-Śavarṇāḍhiraja*.[1]

NA-335

Ref.: *ARE*, 1915, no. 265.

On the north wall of the *maṇḍapa* in a field adjoining the Chandra-mauḷīśvara temple.

Tamil; unfinished.

Chōl̤a; Tribh. Kulōttuṅga-Chōl̤adēva (*Kulōttuṅga III*) r.y. 3=*A.D.* 1181.

Registers the grant of a land from Karaikkōṭṭu-Brahmadēśam *alias* Dīnachintāmaṇi - chaturvēdimaṅgalam in Dāmar-nāḍu, a s.d. of Dāmarkoṭṭam in Jayaṅgoṇḍachōḷa - maṇḍalam, which was the *jīvita* of *Uḷḷāvūr Kambaṉ Vāṇadaraiyaṉ*. Mentions Kaḍapēri and Śambuvarāyappērāṟu.

NA-336

Ref.: *ARE*, 1915, no. 266.

In the same place.

Tamil.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva (*Kulōttuṅga III*), r.y. 27=*A.D.* 1205.

States that Āḍavallāṉ Gaṅgaikoṇḍāṉ *alias* Iruṅgōḷaṉ gave the village Iruṅgōḷavilāgam for (repairs to the) *gōpura*.

NA-337

Ref.: *ARE*, 1915, no. 252; *Ibid.*, part ii, para 15.

On the south wall of the *maṇḍapa* in front of the central shrine in the Chadramauḷīśvara temple.

Tamil.

Chōḷa; Rājarājadēva (*Rājarāja III*), r.y. 31=*A.D.* 1247.

Records a gift of a golden diadem. Mentions *madurāntakadēvaṉ-māḍai* as the standard of fineness and purity in gold. Īḷam, *i.e.*, *Īḷakkāśu* (?) is stated to have been of the same fineness.

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[1] This chief is also mentioned as a subordinate of Kulōttuṅga I in a Śrimushṇam inscription (*ARE*, 1916, no. 233 (dated in his 32nd year.)

NA-338

Ref.: *ARE*, 1915, no. 209.
On the west wall of the same shrine.
Tamil; damaged and incomplete. ——;
——, r.y. 3.

Mentions Tiruvoṟṟiyūr-Śivaṉ.

NA-339

Ref.: *ARE*, 1915, no. 214.
In the same place.
Tamil; unfinished.
——; ——, r.y. 20.

Records a gift of land for conducting worship four times a day.

NA-340

Ref.: *ARE*, 1915, no. 219.
On the south wall of the same shrine.
Tamil; damaged.
——; ——, r.y. 26.

Records a gift of gold for a lamp by a member of the *āḷuṅgaṇattār*.

NA-341

Ref.: *ARE*, 1915, no. 268.
On stones lying in the courtyard of the Śelliyammaṉ temple.
Tamil; fragmentary.
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One of the fragments refers to Mayipālakulakāla-perunderu in Chōḻakulavallinallūr and seems to register a public sale of land.

NA-342

Ref.: *ARE*, 1915, no. 236.
On the south wall of the central shrine in the Chadramauḷīśvara temple.
Tamil.
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Records a sale of land by the great men of the *mahāsabhā* of Rājamallachaturvēdimaṅgalam in Tiruvēgambapuram. Mentions Umbaḷa-nāḍu in [Chō]ḻa-nāḍu.

NA-343

Ref.: *ARE*, 1915, no. 221.
In the same place.
Kannaḍa.
——

Records that four stones were placed on the *niyidi* (*niśidi* ?) of Maḷḷapā[ka]ra Cheruvayya.

NA-344

Ref.: *ARE*, 1915, no. 220.
In the same place.
Tamil.

Records a gift of two *kaḻañju* of gold for feeding two *brāhmaṇas* on New-moon days, by Nalluḻāṉ Perumāṉ, a native of Vallivāyil.

NA-345

Ref.: *ARE*, 1915, no. 196.
On the north wall of the same shrine.
Sanskrit, Grantha.
——

Registers the building of the temple in Kaliyuga at the spot where Agṇi, Moon and Rōmasamuni worshipped the god Pōndanātha in the [Kṛita], Trētā and the Dvāpara *yugas*.

EḶANĪRKUṆṚAM (IḶANĪR-KUṆṚAM)

NA-346

Ref.: *ARE*, 1912, no. 305.
On the north wall of the Vaikuṇṭha Perumāḷ temple.
Tamil.

Records that the temple was built by Iḍaiyāraṉ Māvīraṉ Āṭkoṇḍāṉ, a merchant of Arumoḻidēvapuram.

KARANDAI

NA-347

Ref.: *ARE*, 1939-40, no. 129.
On the base of the central shrine in the Kunthu-Tīrthaṅkara temple.
Tamil.
Chōḻa; Rājakēsarivarmaṉ *alias* Chakravartin *Vīra-Rājēndradēva*, r.y. 5=*A.D.* 1068.

Records a sale of land made tax-free, by three members of the assembly (*ūr*) as *tiruviḻāppuram* to the *Jaina temple of Karandai, hamlet of Tirukkāmakōṭṭapuram.*

NA-348

Ref.: *ARE*, 1939-40, no. 135; *Ibid*, part ii, para 35.

On the west and south sides of the base of the Vardhanmāna shrine in the same temple.

Tamil.

Chōḻa; Tribh. Rājakēsarivarmaṉ *alias* Chakravartin Kulōttuṅga - Chōḻadēva 'who exempted tolls and ruled the world after removing darkness' (*Kulōttuṅga I*), r.y. 45=*A.D.* 1115.

Records sale of land as *paḷḷivilākam* by the assembly (*ūr*) of Tiruppaṟambūr in Tirukkāmak-kōṭṭappuram situated in Kāḻiyūr-nāḍu, a s.d. of Kāliyūr-kōṭṭam, a district of Jayaṅgoṇḍachōḻa-maṇḍalam to the temple of Tirukkāṭṭām-paḷḷi-Āḻvār[1] in the village. It mentions incidentally the planting of boundary stones called *kuṇḍigaikkal*.[2]

NA-349

Ref.: *ARE*, 1939-40, no. 139.

On the west wall of the *prākāra* near the *gōpura* in the same temple.

Tamil; fragmentary.

Chōḻa; *Rājarājadēva*, r.y. 18: (11-12*th cent. A.D.*).

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1. Evidently same as Vardhamāna.
2. Probably because they bore the mark of a pitcher, corresponding to the *Triśūlakkal* and *Tiruvaḻikkal* of the Śaiva and Vaishṇava temple-lands, with the figures of the trident and *chakra* respectively. It may also be noted that some inscriptions mention the boundary stones called *Mukkuḍaikkal* with the figures of triple umbrellas.

Mentions Tirunilaikkiḻāṉ Mallaṉ Pūvaṉ of Ilaṅkāḍu.

NA-350

Ref.: *ARE*, 1939-40, no. 130.

On the base of the central shrine in the same temple.

Tamil; beginning lost

—— (11-12*th cent. A.D.*).

Registers gift of sheep for a perpetual lamp in the temple of Arugardēvar (Arhat) *Vīrarājēndra-pperumbaḷḷi*-Āḻvār by Tugilikiḻāṉ-Arayaṉ Uḍaiyāṉ of Parambūr in Kāḻiyūrnāḍu, a s.d. of Kāliyūr-kōṭṭam.

NA-351

Ref.: *ARE*, 1939-40, no. 132.

On the second wing-stone of steps leading to the *maṇḍapa* in front of the central shrine in the same temple.

Tamil.

Chōḻa; Rājarājadēva (*Rājarāja II or III*), r.y. 10: (*A.D.* 1156 *or* 1226).

Records gift of cows by a *veḷḷāḷa* of Ūṟṟukkāḍu in Ūṟṟukkāṭṭuk-kōṭṭam, a district of Jayaṅgoṇḍachōḻa-maṇḍalam for a perpetual lamp in the temple.

NA-352

Ref.: *ARE*, 1939-40, no. 141.

On the inner wall of the *gōpuram*, right of entrance, in the same temple.

Tamil.

Chōḻa; Rājarājadēva (*Rājarāja II or III*), r.y. 10: (*A.D.* 1156 *or* 1226).

Records an agreement given by the *kāṇiyāḷaṉ* of the temple to burn, for 300 *kāśu* received by him, a twilight lamp before the image of Tirumēṟṟiśaipperumāḷ in the temple of Vīrarājēndrapperumpaḷḷi at Tirukkāmak-kōṭṭam *alias* Tiruppaṟambūr in Ilaṉkāḍu situated in Veṇkuṉṟakkōṭṭam.

NA-353

Ref.: *ARE*, 1939-40, no. 131.

On the wing-stone of steps leading to the *maṇḍapa* in front of the central shrine in the same temple.

Tamil

Chōḻa; Rājarājadēva (*Rājarāja II or III*), r.y. 11: (*A.D.* 1157 *or* 1227).

Gives a list of lamps endowed by the *nagarattār* of Arumoḻidēvapuram, a *nagara* in Paṉaiyūr-nāḍu, a s.d. of Rājarāja-vaḷanāḍu for burning during the waking ceremony (*tiruppaḷḷiy-eḻuchchi*) in the Jaina temple of Vīrarājēndrapperumbaḷḷi at Tiruppaṟambūr.

NA-354

Ref.: *ARE*, 1939-40, no. 143; *Ibid*, part ii, p. 275.

On the door-jamb of the entrance in the *gōpura* in the same temple.

Tamil (verse).

Later Pallava; [*Kōpperuñjiṅga I*], r.y.—: (*acc. A.D.* 1231).

Three verses in praise of the prowess of Kōpperuñjiṅga (I) of which the first is identical with verse second of his Vaylūr record[1] wherein all kings are warned by the poet to take a lesson 'from the prison-house in which lay the Chōḷa of Pugār' and pay their tribute to Peruñjiṅga before his anger was aroused.

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[1] Published in *EI*, xxiii, p. 180.

NA-355

Ref.: *ARE*, 1939-40, no. 142.

On the inner wall of the *gōpura*, left of entrance, in the same temple.

Tamil (verse).

Later Pallava; [*Kōpperuñjiṅga I*], r.y.—(*acc. A.D.* 1231).

Verses in praise of the *chief Pallavarkōṉ who fought at Teḷḷāṟu*[1] *who* is here called *Tiribhuvanatt-īrājākkaḷ-Tambirāṉ* and of his encounter with the Chōḷa king.

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[1] Teḷḷāṟu was the scene of an earlier battle fought by Pallava Nandivarmaṉ III.

NA-356

Ref: *ARE*, 1939-40, no. 140; *Ibid*, part ii, para 115. p. 275.

On the inner wall of the *gōpura*, right of entrance, in the same temple.

Tamil (verse).

Later Pallava; (*Kōpperuñjiṅga I*), r.y. ——(*acc. A.D.* 1231).

Three verses in praise of Pallavarkōṉ who fought at Teḷḷāṟu and imprisoned the Vaḷava (*i.e.*) the Chōḷa king (Rājarāja III).[1]

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[1] This record is of importance as mentioning Peruñjiṅga's relationship to the Chōḷa sovereign whose daughter he is stated to have espoused.

NA-357

Ref.: *ARE*, 1939-40, no. 138.

On the west wall of the *prākāra* in the same temple.

Tamil.

Telugu-Chōḍa; *Vijaya-Gaṇḍagōpāladēva*, r.y. 20=*c A.D.* 1270.

Records gift of three *paḷavaṇṇamāḍai* and paddy by Aruvandai Āṇḍāḷ Tiruchchōṟṟutturai-Uḍaiyār of Poṉṉūr for burning six twilight lamps for a *jāmam* (*i.e.*,) three hours in the temple.

KŌVALŪR

NA-358

Ref.: *ARE*, 1922, no. 438.

On a stone opposite to the Chaṇḍēvara shrine in the Kailāśanāthasvāmin temple.

Tamil; fragmentary.

Chōḷa; Rājarājakēsarivarmaṉ, (*Rājarāja I*), r.y. —(*acc. A.D.* 985).

Seems to register a sale of land, effected by the assembly of Kōvalūr in [Veṇ]kuṉṟa-kōṭṭam.

KŪḶAMBANDAL

NA-359

Ref.: *ARE*, 1902, no. 414; *SII*, vii, no. 1047.

On the north wall of the *maṇḍapa* in front of the Śiva temple.

Tamil, 11 lines; incomplete.

Chōḷa; Parakēsarivarmaṉ *alias* Uḍaiyār Śrī Rājēndra-Chōḷadēva (*Rājēndra I*), r.y. 22=*A.D.* 1034.

Begins with the historical introduction *Tirumaṉṉi vaḷara*, etc., of the inscription of the king. Registers a sale of 12,000 *kuḷi* of tax-free land as *dēvadāna* by the *ūr* of Akkūr in Kāḷiyūr-nāḍu, a s.d. of Kāliyūrkōṭṭam, in Jayaṅgoṇḍachōḷa-maṇḍalam to the temple of god Gaṅgai koṇḍachōḷa-Īśvaramuḍaiyār in Vikrama-chōḷapuram, a city of Pāgūrnāḍu in the same *kōṭṭam*.

The land was exempted from certain taxes and dues like *uḷaviṟai*, *echchōṟu*, *kūṟṟunel*, *veṭṭi*, *amañji* etc., and bestowed with the right of irrigation from the big tank of the village. The defaulters (to this transaction) were liable to pay five *kaḷañju* (of gold) daily as *danmāsana-mudal* (judicial fine ?). The gift land was measured by 16 spans rod. The deed was made in favour of the deity Ādidāśa Chaṇḍēśvarar. Among the boundaries are mentioned Vikkiramāpa-raṇa-chaturvēdimaṅgalam, Mīyaṟṟupākkam, the river Cheyyāṟu etc.[1]

NA-360

Ref.: *ARE*, 1902, no. 413; *SII*, vii, no. 1046.

On the south wall of the same *maṇḍapa*.

Tamil, 9 lines.

Chōḷa; Rājakēsarivarmaṉ *alias* Uḍaiyār Śrī Rājādhirājadēva (*Rājādhirāja I*), r.y. 33=*A.D.* 1051.

Begins with the historical introduction *Tiṅgaḷēr tāru*, etc., of the inscription of the king. Records a gift of 90 sheep and five *kaḷañju* of gold respectively for a perpetual lamp and for *andik-kāppu* to the deity in the temple of Gaṅgaikoṇḍa-chōḷēśvaram-Uḍaiyār in Vikrama-chōḷapuram, a city (*nagaram*) of Pāgūrnāḍu in Kāliyūr-kōṭṭam which was a s.d. of Jayaṅgoṇḍachōḷa-maṇḍalam.

The donor was *adhikārigaḷ Pārācharyaṉ Vāsudēvanārāyaṇaṉ alias Ulagaḷandachōḷa-brahmarāyaṉ*, the *gurudēvar* (preceptor) *of the king*. The gift money was received by four *śivabrāhmaṇas* of the *tiruvuṇṇāḷigai-* (sanctum) of the temple who agreed to supply daily one *uḷakku* of ghee measured by the liquid measure *arumoḷidēvaṉ* for the lamp and 2½ *śeviḍu* of oil daily for the *tiruvandikkāppu*. The record was engraved by *Kauśikaṉ Gaṇavati bhaṭṭaṉ* a *śiva-brāhmaṇa* of the temple.

NA-361

Ref.: *ARE*, 1902, no. 415; *SII*, vii, no. 1048.

On the north wall of the same *maṇḍapa*.

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[1] See also *SII*, ii, no. 9.

Tamil, 3 lines; incomplete.
Chōḻa; *Rājādhirāja I*, r.y. —: (*acc. A.D.* 1018).

Contains a portion of the historical introduction beginning with *Tiṅgaḷer taru* etc., of the inscrip ion of the king.

KUṆḌIYĀN-TAṆḌALAM

NA-362

Ref.: *ARE*, 1954-5, no. 294.
On the wall of the Śiva temple (Fragment no. 2).
Tamil; damaged.
Chōḻa; *Rājarāja [I]*, r.y. 10=*A.D.* 995.

Records the gift of a lamp. Mentions Ērikīḻ-nāḍu in Kāliyūr-kōṭṭam, Karpūravilai and *Kudiyāṟṟu-taṇḍalam*.

NA-363

Ref.: *ARE*, 1954-5, no. 293.
In the same place (Fragment no. 1).
Tamil.
Chōḻa; (*Rājādhirāja I*).[1] r.y, 7=*A.D.* 1025.

Details not available.

NA-364

Ref : *ARE*, 1954-5, no. 295.
In the same place (Fragment no. 3)
Tamil.
Chōḻa; *Parakēsarivarmaṉ*, r.y.:— (*11th cent. A.D.*).

Seems to record an endowment for a lamp by *Paṅgaḷanāṭṭār*.

KURAṄGAṆMUTTAM[1]
(KORAṄGAṆILMUṬṬAM)

NA-365

Ref.: *ARE*, 1912, no. 295.
On a pillar of the rock-cut cave.
Tamil.
Rāshṭrakūṭa; Kaṉṉaradēva 'who took Kachchi and Tañjai' (*Kṛishṇa III*), r.y. 24=*A.D.* 963.

Records gift of land for providing *śrībali* in the temple of Kalmaḍaikāttāḻvār at Pallavapuram in Kāliyūr-kōṭṭam a s.d. of Ērikīḻ-nāḍu by the residents of that village.

NA-366

Ref.: *ARE*, 1912, no. 293.
On the west wall of the *maṇḍapa*, in front of the central shrine in the Koyyāmalarīśvara temple.
Tamil.
Chōḻa; Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 9=*A.D.* 1187.

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[1] The king has been identified as Rājādhirāja I since the record has been assigned to the 11th century on palaeographical grounds.

[1] The place was so called because the monkey, the squirrel and crow worshipped Śiva. It was an ancient centre of religious life as it is sung in the *Tēvaram*.

Records gift of money for a lamp by the resident of Pallavapuram.

NA-367

Ref.: *ARE*, 1912, no. 291.

On the north wall of the same shrine.

Tamil.

Chōḻa; Kulōttuṅga-Chōḻadēva, 'who was pleased to take Madurai and the crowned head of the Pāṇḍya' (*Kulōttuṅga III*), r.y. 20=*A.D.* 1198.

Records gift of Śattimaṅgalam *alias* Ammainallūr in Ērikīḻ-nāḍu, to the temple of Tirukuraṅgaṇimuṭṭam - Uḍaiyār at Tirukkuraṅgaṇimuṭṭam, in Kāliyūr-kōṭṭam, as a *dēvadāna* village, by *Nīraṇiñjāṉ Śēdirāyaṉ under orders* from *Śambuvarāyar*.

NA-368

Ref.: *ARE*, 1912, no. 292.

On the south wall of the same shrine.

Tamil.

——; *Tribh. Kōṉērmaikoṇḍāṉ*, r.y. 10: (*c* 12-3*th cent*, *A.D.*).

Registers gift of five *vēli* of land for offerings and repairs to the temple of Tirukkuraṅgaṇimuṭṭam-Uḍaiyār. The land was made rent-free on payment of 25 *poṉ* The different items of income are enumerated. *The record is signed by Tuñjalūruḍaiyāṉ*. Dūśi is mentioned as one of the boundaries of the land.

NA-369

Ref.: *ARE*, 1912, no. 290.

On the north wall of the same shrine.

Tamil.

——; Tribh. Kōṉērimaikoṇḍāṉ, r.y. 10: (*c* 12-3*th cent. A.D.*).

Records gift of land to the temple of Tirukkuraṅgaṇimuṭṭamuḍaiya-Nāyaṉār at Pallavapuram, a village in Māvaṇḍūr-paṟṟu which was a s.d. of Ērikīḻ-nāḍu in Kāliyūr-kōṭṭam. The assessment paid on the land and the taxes realised, are enumerated.

MĀMAṆḌŪR

NA-370

Ref.: *ARE*, 1939-40, no. 171; *Ibid*, part ii, para 1; T.V. Mahalingam, *ESIP*, pp. 288-9.

On the brow of a natural cavern in the hill.

Tamil, 4 lines; Tamil-Brahmi.

——; ——, r.y.—— : (*c* 2-3*rd cent. A.D.*).

Seems to record that this cavern was the gift of a certain chief (name not clear) who captured Toṟūr and was the work of a mason (?) called Chālāvaṉ[1].

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[1] Mahadevan reads: "(the) hill (of) Kaṉ'imaṉ, (the) chieftain (who) took Tēṉūr; Ciru.... vaṉ, (the) stone mason, made (this); and assigns the record to 3-4th cent. A.D." (vide *IM*, p. 67).

NA-371

Ref.: *ARE*, 1888, no. 38; *SII*, iv, no. 136; *QJMS*, x, pp. 356-8; *The Cave Temples of the Pallavas*, p. 70. On the southern wall of the *maṇḍapa* of a rock-cut cave in the village.

Sanskrit, 17 lines; Pallava-Grantha; badly mutilated.

Pallava; *Mahēndravarman I*, r.y —(*acc. c A.D.* 610).

The record mentions the titles *Śatrumalla*, *Nityavinīta* and *Satyasan- dha* and the expressions such as *Pañchalanirmita*, *Vālmīkivanita*, *Vatsāpahāra*, *Vyāsāpahāra*, *Vyāsakalpa*, *Kavīnamprakāsa*, *Vṛittidakshiṇachitra* and *Varṇachaturttha* which seem to be attributes of the king. There are also references to *Gandharvaśāstra*, *Mattavilāsaprahasana*, and *Bhagavadaj jukam*.[1]

NA-372

Ref.: *ARE*, 1888, no. 40; *SII*, iv, no. 138.

On a rock cut cave in the same village.

Tamil, 13 lines.

Chōḷa; Parakēsarivarmaṉ (*Uttama-Chōḷa* ?), r.y. 15=*A.D.* 985.

Records a gift of 45½ (?) sheep for half a lamp (*araiviḷakku*) by Nāṭṭaḍiyaṉ son of Ādhipuśaṅganchcheṭṭi a merchant of Tiruvaṇṇāmalai situated on the northern bank of Peṇṇai, in Vāṇakappāḍi, and Śāttakuṭṭi Vīraṉ, a shepherd, to god Mahādēva at Vālīśvaram (near) the tank *Chittiramēgha*, in Naraiśiṅgamaṅgalam.

NA-373

Ref.: *ARE*, 1888, no. 39; *SII*, iv, no. 137.

In the second rock-cut cave.

Tamil, 19 lines.

Chōḷa; Rājarājakēsarivarmaṉ (*Rājarāja I*), r.y. 16=*A.D.* 1001.

Begins with the historical introduction *Tirumagaḷ pōla* etc., of the inscription of the king. Records the gift of 46 sheep to the temple of Rudravālīśvara Mahādēva at Narasiṁhamaṅgalam in Uttama-chōḷa-Īśvarapiṟam of Tiruvēkambam to the east of the Chittiramēga-taṭāka in Kāliyūrk-kōṭṭam, for burning half a lamp. The donor was Tiyaṅguḍaiyāṇampaṇirāmaṉ.

NA-374

Ref.: *ARE*, 1904, no. 612; *SII*, xvii, no. 664.

On the north base of the Maṇḍūkanāthēśvara temple.

Tamil, 7 lines; middle portion lost.

Chōḷa; (*Rājarāja I*), r.y. 27=*A.D.* 1012.

Begins with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Registers a gift of 90 sheep for a perpetual lamp to the deity Māndainakkar of Māvaṇḍūr, the northern hamlet of Madurāntaka-chaturvēdimaṅgalam.

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[1] A small inscription in one line in late Grantha characters at the base of the rock-cutting, just immediately in front of the southern pilaster, seems to have been unnoticed. It contains musical notes indicating the *Arohaṇa* and *Avarohaṇa svaras* of a *rāga*. (see *The Cave Temples of the Pallavas*, p. 70, para 1).

MĒLSĒSHAMAṄGALAM

NA-375

Ref.: *ARE*, 1921, no. 111.

On the north and west walls of the central shrine in the Maṇikaṇṭhēśvara temple.

Tamil.

Chōḷa; Kulōttuṅga-Chōḷadēva (*Kulōttuṅga II or III*), r.y 11: (*A D* 11 44 *or* 1189).

Records gift of two twilight lamps to the temple by a private individual of Vāḷaip-pandal-nāḍu.

NA-376

Ref.: *ARE*, 1921, no. 116; *Ibid*, part ii, para 39.

On the west and south walls of the same shrine.

Sanskrit and Tamil; Grantha and Tamil.

Pāṇḍya; Tribh. Sundara-Pāṇḍyadēva (*Jaṭāvarmaṉ Sundara Pāṇḍya I*), r y —: (*acc. c A.D.* 1251).

Begins with the historical introduction *Samasta-jagadādhāra*, etc., of the inscription of the king. Registers a gift of land, free of certain taxes, in Purushamaṅgalam, situated in Murugamaṅgalap-paṟṟu and certain other hamlets for founding an *agrahāra* to the *bhaṭṭas* of Sundarapāṇḍya-chaturvēdimaṅgalam, a village founded in the name of the king, to the south of the temple of Aruḷāḷapperumāḷ, who was pleased to take his stand at Tiruvattiyūr in Kāñchīpuram.

NARAŚAMAṄGALAM

NA-377

Ref.: *ARE*, 1906, no. 260.

On the south wall of the central shrine in the ruined Śiva temple on the hill.

Tamil; incomplete.

Pāṇḍya; Tribh. Jaṭāvarmaṉ *alias* Sundara-Pāṇḍyadēva (*Sundara-Pāṇḍya I*) r.y. 7=*c A.D.* 1258-9.

Begins with the historical introduction *samasta-jagadādhāra*, etc., of the inscription of the king. Registers a public sale of the village of Naraśiṅgamaṅgalam in Māvaṇḍūr-nāḍu, a s.d. of Kāliyūr-kōṭṭam, a district of Jayaṅgoṇḍachōḷa-maṇḍalam.

NA-378

Ref.: *ARE*, 1939-40, no. 171 (A).

On the north wall of the Śiva temple.

Tamil; incomplete.

Pāṇḍya; Jaṭāvarmaṉ Sundara-Pāṇḍya (*Sundara-Pāṇḍya I*), r.y. 7, Vriśchika, ba. 2, Monday, Mrigasirsha—3 *November*, *A.D.* 1259.

Mentions the four *nambis* who acted as priests in the temple of Aruḷāḷa-Perumāḷ at Tiruvattiyūr.

ŚEṄGĀḌU

NA-379

Ref.: *ARE*, 1922, no 439.

On a rock in a field near the Māśi Piḷḷaiyār temple.

Tamil.

Registers a gift of 100 *kuḷi* of land to Ayyaṉār.

SIRUVAÑJIPPAṬṬU

NA-380

Ref.: *ARE*, 1933-4, no. 70.

On a slab set up near a well in the village.

Tamil; fragmentary, and much damaged.

——; ——, r.y. [·] 3: (*c* 10*th cent. A.D.*).

Mentions *Kachchippēḍu*.

SUMAṄGALI

NA-381

Ref.: *ARE*, 1939-40, no. 127; *Ibid.* part ii, p. 230.

On a slab built into the west wall of the *maṇḍapa* in front of the central shrine in the ruined Śiva temple.

Tamil.

——; *Kāḍupaṭṭi*,[1] r.y. 9: (*c* 9 *cent. A.D.*).

States that Kaṭṭāyakaṉ, son of Ottūraṉ, the headman of Kommai, constructed the temple and that he presented for its upkeep.

NA-382

Ref.: *ARE*, 1939-40, no. 128.

On the east wall of the same *maṇḍapa*.

Tamil.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 25=*A.D.* 1241.

States that the *maṇḍapa* in the temple of Sevvai-Nāyaka was constructed by Śelvaṉ *alias* Vaḷavadaraiyaṉ Mādāṇḍai, the headman of Vāvalūr.

NA-383

Ref.: *ARE*, 1939-40, no. 126.

On the south wall of the central shrine in the same temple.

Tamil.

Later Pallava; Kōpperuñjiṅgadēva (*Kōpperuñjiṅga II*), r.y. 21=*A.D.* 1264.

States that the temple of Āḷuḍaiyār Tevvai-Nāyaka at Tirukkāmakōṭṭapuram-

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[1] The Epigraphist suggests that the *Kāḍupaṭṭi* may be connected with the family of Kāḍuveṭṭi Muttaraya and his son Arigaṇḍa who figure as feudatories in the records of Dantivarman (*ARE*, 1921, no. 89; *SII*, xii, no. 44 from Piḷḷaipāḷayam, Chingleput district) and Nṛipatuṅga (*ARE*, 1905, no. 461; *SII*, xiv, no. 46 from Tiruvālaṅgāḍu, Chingleput district).

Sumaṅgali in Kāyīrambēḍunāḍu, a s.d. of Kāliyūr-kōṭṭam, a district of Jayaṅgoṇḍa-chōḷa-maṇḍalam was in ruins for a long time and that it was dismantled and reconstructed of stone by three persons of Vāvalūr named Udaiyaṉ Oṟṟikoṇḍāṉ, Āḍuvāṉ Śelvaṉ and Perumāṉ Agattiyāḷvāṉ.

TIRUPPAṆAMŪR

NA-384

Ref.: *ARE*, 1939-40, no. 152.

On the south wall of the ruined Śiva temple.

Tamil; incomplete.

Chōḷa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 3[·] (*A.D.* 937-46).

Seems to record an endowment of land.[1]

NA-385

Ref.: *ARE*, 1939-40, no. 151.

In the same place.

Tamil; fragmentary.

Chōḷa; ....rivarmaṉ (*Rājarāja I*), r.y. 1 [6]=*A.D.* 1001.

Begins with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Records a gift of sheep for a lamp in the temple of Mahādēva at Paṟambūr by a certain Ūrāṉ-Nakkaṉ.

NA-386

Ref.: *ARE*, 1939-40, no. 146.

In the same place.

Tamil; fragmentary.

Chōḷa; Rājakēsarivarmaṉ *alias* Rājarājadēva (*Rājarāja I*), r.y. 2 [·] : (*A.D.* 1005-14).

Has a portion of the historical introduction commencing with the words *Tirumagaḷ pōla*, etc., of the inscription of the king. Seems to record a gift of sheep.

NA-387

Ref.: *ARE*, 1939-40, no. 154.

On the north wall of the same temple.

Tamil; incomplete.

Chōḷa; [Rājakēsari]varmaṉ *alias* Rājarājadēva (*Rājarāja I*), r.y. 23=*A.D.* 1008.

Commences with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Seems to record endowment of lands to the *parivaradēvas* such as Gaṇapati, Sapta-mātṛikas, Subrahmaṇya, Tirukēṭṭai-kiḷatti-Bhaṭāri (*i.e.*, Jyēshṭha-dēvi), Durga, Chaṇḍēśvara and Kshētrapāla in the *tiruvuṇṇāḻigai* of the temple of Ūrāṇi-Nakkar at Paṟambūr in Śrīkāma-kōṭṭapuram.

NA-388

Ref.: *ARE*, 1939-40, no. 155.

In the same place.

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[1] Another fragmentary inscription close-by assignable to about the 9th cent. A.D. records the construction of a *mukha-maṇḍapa* in the temple by a merchant.

Tamil; stones lost in the middle.

Chōḷa; [Rājakēsari]varmaṉ *alias* Rājarājadēva (*Rājarāja I*), r.y.——: (*acc. A.D.* 985).

Begins with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. States that *the officer Śēṉāpati-Rājarāja-Mārāyar*, made arrangements for burning lamps before the goddess Mukkarai Naṅgai at Tiruppaṟambūr, including those endowed previously and in the 25th year of Kaṉṉaradēva.

NA-389

Ref.: *ARE*, 1939-40, no. 148.

On the south wall of the same temple.

Tamil; built in the middle.

Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadēva (*Rājēndra I*), r.y.— (*acc. A.D.* 1012).

Begins with the historical introduction *Tirumaṉṉi-vaḷara*, etc., of the inscription of the king. Seems to record an agreement given by the *ūrār* of Paṟambūr to measure out a specified quantity of paddy in the temple for the money endowed by a certain Paṇḍārakkiḷāṉ Ravi of the village.[1]

NA 390

Ref.: *ARE*, 1939-40, no. 150.

In the same place.

Tamil; incomplete.

Chōḷa; Kulōttuṅga-Chōḷadēva (*Kulōttuṅga I*)[1], r.y. 46=*A.D.* 1116.

Stops with the mention of the regnal year of the king and refers to Paṟambūr (hamlet) of Tirukkāmakōṭṭapuram.

NA-391

Ref.: *ARE*, 1939-40, no. 147.

In the same place.

Tamil; incomplete.

Chōḷa; Tribh. Vīrarājēndra-Chōḷadēva (*Kulōttuṅga III*), r.y. 7=*A.D.* 1185.

Records a gift of two lamps by Āḷavandāṉ, son of Śevvi, a *veḷḷāḷa* residing at Piḷḷaippākkam, to the temple of Āḷuḍaiyār Tiruvirāmēśvaram-Uḍaiyār at Tiruppuṟambūr.

NA-392

Ref.: *ARE*, 1939-40, no. 153.

On the north wall of the same temple.

Tamil; highly damaged.

Telugu-Chōḍa; *Vijaya-Gaṇḍagōpāladēva*, r.y. 23=*c A.D.* 1273.

Seems to record a gift of land to the temple of Tiruvirāmīśuramuḍaiya-Nāyaṉār.

NA-393

Ref.: *ARE*, 1939-40, no. 149.

On the south wall of the same temple.

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[1] On the top of this inscription is a record of two lines stating that a certain Ottūr Śivaṉ set up a *pāda-pīṭha* for Mahādēva.

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[1] Identified with Kulōttuṅga I on account of the high regnal year.

Tamil.

——; ——

Records a gift of two cows for a twilight lamp in the temple and a vessel by the headman of Pārimaṅgalam.

TIRUPPAṈAṄGĀḌU

NA-394

Ref.: *ARE*, 1906, no. 234.

On the south wall of the Tālapurīśvara shrine in the Śiva temple.

Tamil.

Chōḻa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 32 = *A.D.* 1044.

Registers sale of land.

NA-395

Ref.: *ARE*, 1906, no. 233.

On the north wall of the same shrine.

Tamil.

Chōḻa; Rājakēsarivarmaṉ *alias* Rājādhirājadēva (*Rājādhirāja I*), r.y. 28 = *A.D.* 1046.

Records gift of land.

NA-396

Ref.: *ARE*, 1906, no. 235.

In the same place.

Tamil.

Chōḻa; Rājakēsarivarmaṉ *alias* Chakravartin Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I*), r.y. 45 = *A.D.* 1115.

Records gift of a lamp. The temple is called Tiruppaṉaṅgāḍu-Uḍaiyār in Kaḻumala-nāḍu, a district of Kāliyūr-kōṭṭam, a s.d. of Jayaṅgoṇḍachōḻa-maṇḍalam. The donor was a native of Kīḻvēṅgai-nāḍu, a s.d. of Rājarāja-vaḷanāḍu, a district of Chōḻa-maṇḍalam.

NA-397

Ref.: *ARE*, 1906, no. 244.

On the east wall of the *maṇḍapa* in front of the Kṛipānāthasvāmin shrine in the same temple.

Tamil.

Chōḻa; Rājakēsarivarmaṉ *alias* Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I or II*), r.y. 10 : (*A.D.* 1080 *or* 1143).

Records gift of 32 cows for a lamp to the temple of Uḍaiyār-Tiruppaṉaṅgāḍuḍaiyār in Kaḻumala-nāḍu, a s.d. of Kāliyūr-kōṭṭam, a district of Jayaṅgoṇḍachōḻa-maṇḍalam.

NA-398

Ref.: *ARE*, 1906, no. 245.

In the same place.

Tamil.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja II or III*), r.y. 18: (*A.D.* 1164 or 1234).

Registers gift of 32 sheep for a lamp by *an agent of Śamb*[*u*]*garāyar*.[1]

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[1] Read Śambuvarāyar.

NA-399

Ref.: *ARE*, 1906, no. 237.
On the east wall of the Tālapurīśvara shrine in the same temple.
Tamil.

The length of the measuring rod of the district is given. At each end of the inscription is a palmyra tree.

NA-400

Ref.: *ARE*, 1906, no. 246.
On the east wall of the *maṇḍapa* in front of the Kṛipānāthasvāmi shrine in the same temple.
Tamil.

'Those who fell the living palmyra trees (shall be subject to punishment inflicted under) the royal order'.

NA-401

Ref.: *ARE*, 1906, no. 247.
In the same place.
Tamil.

Records that some hunters who claimed to belong to the family of Tirukkaṇṇappar made a gift for the merit of *Śambuvarāya*.

TIRUVATTIYŪR[1]

NA-402

Ref.: *ARE*, 1900, no. 101; *SII*, vii, no. 111.
On the south wall of the Chidambareśvara shrine in the Vēdapurīśvara temple.
Tamil, 3 lines.
Rāshṭrakūṭa; Kaṉṉaradēva 'who took Kachchi and Tañjai' (*Kṛishṇa III*), r.y. 27=*A.D.* 966.

Registers gift of 50 sheep for a day lamp to god Mahādēva of Tiruvottūr by Kōdaṇḍa-Maṉṟāḍi of Māmbākkam in Taraiyūr-nāḍu in Palkuṉṟak-kōṭṭam.

NA-403

Ref.: *ARE*, 1900, no. 104; *SII*, vii, no. 114.
In the same place.
Tamil, 5 lines; incomplete.
Chōḻa; Parakēsarivarmaṉ (*Uttama-Chōḻa*), r.y. 14=*c A.D.* 984.

Mentions that the sheep endowed for lighting the lamps of the temple of Mahādēva at Tiruvottūr were lost in a *śūṟai* (epidemic ?) *called after Uttama-chōḻa-mārāya* (*i.e.*, the king) and that on a representation to *Śembiyaṉmahādēvi*, 200 sheep were restored to the temple for supplying 16 *nāḻi*, one *uri* and one *āḻākku* of ghee for burning two perpetual lamps. Mentions a measure called *pañch-avārakkāl*.

NA-404

Ref.: *ARE*, 1900, no. 102; *SII*, vii, no. 112.
In the same place.

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[1] Also known as Tiruvōttūr and Tiruvattipuram.

Tamil, 8 lines; damaged.

Chōḻa; Parakēsarivarmaṉ (*Uttama-Chōḻa* ?), r.y. 14=(*c A.D.* 984).

Records a *veḷḷāḷa*, of Tiruvottūr, who was in a previous agreement entrusted with 100 sheep, did not supply ghee as stipulated for maintaining a perpetual lamp in the Mahādēva temple at the village thereby causing the discontinuance of the lamp service for several years and that at the instance of a Iḷaṅkiḍāśānai Tirumēṟṟaḷi Paḷḷikaṭṭilp-piḍāraṉ, a priest of the temple, the *veḷḷāḷa's* son Viḍaṅgaṉ revived the service and named the lamp after the priest as 'Iḷaṅkiḍāsāṉai'. The *Iraṇḍutalai-Poṟkōyil Kaikkōḷaṉ-perumbaḍai-yarkuḍi* (of the village) assured the protection of the service.

NA-405

Ref.: *ARE*, 1939-40, no. 118.

On the west wall of the same shrine.

Tamil.

Chōḻa; Parakēsarivarmaṉ (*Uttama-Chōḻa*), r.y. 15=*c A.D.* 985.

Records the gift of 25 *kaḷañju* of gold by *Ārūraṉ Ambalattaḍigaḷ, the senior queen (Mahādēvi) of Uttama-Chōḻa*, for burning a lamp in the temple.

NA-406

Ref.: *ARE*, 1900, no. 100; *SII*, vii, no. 110.

On the north wall of the same shrine.

Tamil, 7 lines; mutilated at the beginning.

Chōḻa; Rājarājakēsarivarmaṉ (*Rājarāja I*), r.y. 21=*A.D.* 1006.

Registers gift of 5 (?) *mā* of land by *Kaṇḍaṉ Parakēsari* the headman of Kurukkāḍi, in Tañjāvūr-kūṟṟam for the *archanābhōga* to the temple of Tiruvottūr after prior purchase from Neḍumaraṅ-kiḻāṉ Paramaḍi-kramittaṉ, a member of the *āḷuṅgaṇam* of Tiruvottūr. The *sabhā* of the village remitted taxes on the land after receiving capital (*iṟai-dravya*) for the same. Mentions a person named *Kaṇḍaṉ Vīrakēsari*. Mentions also the linear measure 16 spans rod.

NA-407

Ref.: *ARE*, 1939-40, no. 119.

On the west and south walls of the same shrine.

Tamil; damaged.

Chōḻa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḻadēva (*Rājēndra I*), r.y.—: (*acc. A.D.* 1012).

Begins with the historical introduction *Tirumaṉṉi vaḷara*, etc., of the inscription of the king. Seems to record a sale of land by the assembly of Tiruvottūr, a *dēvadāna-brahmadēya* in Kāḻiyūr nāḍu to the temple for a flower-garden.

NA-408

Ref.: *ARE*, 1939-40, no. 84.

On the east wall of the first *prākāra* in the Vēdapurīśvara temple.

Tamil; beginning of lines built in.

Chōḷa; Parakēśarivarmaṉ *alias* Tribh. *Vikrama-Chōḷa-dēva*, r.y. 5=*A.D.* 1123.

Begins with the historical introduction *Pūmādu-puṇara*, etc., of the inscription of the king. Records gift of land, after purchase by Kurichchi-Uḍaiyāṉ [Tiru]chchiṟṟambalam-Uḍaiyāṉ of Kurichchi in Kiḷiyūrnāḍu, a s.d. of Pāṇḍikulāśani-vaḷanāḍu in Chōḷa-maṇḍalam for feeding-devotees (*apurviy-āṇḍār*) in the temple on the days of the new moon.

NA-409

Ref.: *ARE*, 1939-40, no. 86.

In the same place.

Tamil.

Chōḷa; Parakēsarivarmaṉ *alias* Tribh. Vikrama-Chōḷadēva, r.y. 6=*A.D.* 1124.

Begins with the historical introduction *Pūmādu puṇara*, etc., of the inscription of the king. Records an agreement given by the assembly in charge of the central shrine (*tiruṇṇāḷigai-sabhai*) to take out the image of the god in procession on new-moon days for the interest on 6½ *kaḷañju* of gold received by them from *Śeṅgēṇi Ammaiappaṉ Śīyaṉ*.

NA-410

Ref.: *ARE*, 1939-40, no. 88.

In the same place.

Tamil.

Chōḷa; Parakēsarivarmaṉ Tribh. *Vikrama-Chōḷadēva*, r.y. 7=*A.D.* 1125.

Records gift of land, after purchase by a *Śivayōgi* worshipping in the temple for providing offerings to the god with the *śennel* variety of paddy.[1]

NA-411

Ref.: *ARE*, 1900, no. 87; *SII*, vii, no. 96.

On the south wall of the same *prākāra*.

Tamil, 16 lines.

Chōḷa; Parakēsarivarmaṉ *alias* Tribh. *Vikrama-Chōḷadēva*, r.y. 6+1=*A.D.* 1125.

Begins with the historical introduction *Pūmādu puṇara*, etc., of the inscription of the king. Refers to the destruction of crops by a big flood and the consequent sale of land by the *ūr* of Kuḍanagar in Kāliyūr-kōṭṭam to raise money for taxes. 2000 *kuḷi* of land were sold for 25 current *kāśu* to Naṭṭuvāykkuḍaiyāṉ Ādityaṉ Uyyavandāṉ of Naṭṭuvāykkuḍi in Iṅga-nāḍu. The land was gifted as *maḍappuram* by the purchaser to *Tapasvi-Viḍaiyinmēlvaruvāṉ* and his descendants with irrigation rights and remission of certain dues. Mentions the taxes such as *echchōṟu*, *kūṟṟunel*, *veṭṭi*, etc., and the linear measure *śrīpādak-kāl*. The *ūrār* agreed to pay a fine of one *mañjāḍi* of gold at the *dharmādana*, in the case of any impediment.

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[1] The inscription commences with the historical introduction *Pūmādu-puṇara*, etc., of the inscription of the king; stops in the middle and begins with another historical introduction *Pūmālai-miḍaindu*, etc., of the inscription of the same king.

NA-412

Ref.: *ARE*, 1900, no. 88; *SII*, vii, no. 97.

In the same place.

Tamil, 27 lines.

Chōḻa; Parakēsarivarmaṉ *alias* Tribh. Śrī *Vikrama-Chōḻadeva*, r.y. 8=*A.D.* 1126.

Begins with the historical introduction *Pūmālāi miḍaindu*, etc., of the inscription of the king. Records the sale of 4,250 *kuḻi* of land as tax-free by the *ūr* of Ariyāvūr to *Tapasi* Vaippūruḍaiyāṉ Dēvaṉ Viḍaimēlvaruvāṉ of Vaippūr in Marugal-nāḍu, a s.d. of Kēyamāṇikka-vaḷanāḍu in Chōḻa-maṇḍalam, with hereditary rights for 20 *kāśu*. The purchaser made it over to the temple of Tiruvottūr-Uḍaiyār as *tiruvīdi-maḍappuṟam* for feeding the *tiruvīdi-āṇḍār* serving the temple. The *ūrār* of Ariyāvūr in Kāyirampēḍu-nāḍu in Kāliyūrkōṭṭam a s.d. of Jayaṅkoṇḍachōḻa-maṇḍalam sold the said lands for paying off some tax arrears of the village for the previous year. The deed was written by the *śivabrāhmaṇaṉ* Agastyaṉ Tirumāgālabhaṭṭaṉ of Ariyāvūr. Mentions the taxes *nīrvilai*, *uppukkāśu*, *choṟumāḍu*, *cheṉṉīr* etc. On behalf of the *ūr* the following persons represented the case (1) Āṇikiḻavaṉ Ēraṉ pichchaṉ, (2) Ēraṉ Nimattaṉ, (3) Nimattaṉ Rājaśiṅgadēvaṉ Tiyampaṉ Kuśavaṉ and (5) Nimattaṉ Kākkunāyakaṉ.

NA-413

Ref.: *ARE*, 1939-40, no. 91.

On the east wall of the first *prākāra* (outside) in the same temple.

Tamil; incomplete.

Chōḻa; Rājakēsarivarmaṉ *alias* Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga II*), r.y. 6=*A.D.* 1139.

Begins with the historical introduction *Pūmēvi vaḷar*, etc., of the inscription of the king. Records a gift of cows for a lamp.

NA-414

Ref.: *ARE*, 1900, no. 77; *SII*, vii, no. 85.

On the north wall of the same *prākāra*.

Tamil, 11 lines.

Chōḻa; Rājakēsarivarmaṉ *alias* Tribh. Kulōttuṅga - Chōḻadēva (*Kulōttuṅga II*), r.y. 6=*A.D.* 1139.

Begins with the historical introduction *Pūmēvi vaḷar*, etc., of the inscription of the king. Mentions the accidental death of Puliyaṉ caused by *Koṅgaṉ Śelva-Muttaraiyaṉ* son of Śūṟṟi, in a hunting party. It was decided by the *pannāṭṭar* that 16 cows for a lamp be donated by the latter to the temple of Tiruvottūr-Uḍaiyār to render him free from enemity (*pagai-aṟa*).

NA-415

Ref.: *ARE*, 1900, no. 79; *SII*, vii, no. 87.

In the same place.

Tamil, 8 lines.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga II or III*), r.y. 11: (*A.D.* 1144 or 1199).

Registers gift of 1000 *kuḻi* of wet and garden lands by *Murivaṉ-Pallavarayaṉ* of Śeyyūr after a prior purchase from Iruṅgalai Araiśūruḍaiyāṉ of Parāśūr-nāḍu, for a perpetual lamp to god Āḷuḍaiyār Tiruvottūruḍaiya-Nāyaṉār. Mentions a land-measure called *taḍi*.

NA-416

Ref.: *ARE*, 1939-40, no. 85.

On the east wall of the first *prākāra* in the same temple.

Tamil.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja II or III*), r.y. 19: (*A.D.* 1165 or 1235).

Records gift of cows by *Kiliyappallavaraiyaṉ Ammaiyappaṉ alias Adiyamāṉ* for a lamp in the temple.

NA-417

Ref.: *ARE*, 1939-40, no. 103.

On the south wall of the Naṭarāja *maṇḍapa* in the same temple.

Tamil; damaged.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja II or III*), r.y. — (12*th* or 13*th cent. A.D.*).

Details not available.

NA-418

Ref.: *ARE*, 1900, no. 76; *SII*, vii, no. 84.

On the north wall of the first *prākāra* of the same temple.

Tamil, 9 lines.

Chōḷa; Tribh. Rājādhirājadēva (*Rājādhirāja II*), r.y. 4=*A.D.* 1167.

Registers an undertaking given by a shepherd Śirāmaṉ, son of Muṉṉilaikkōṉ of Puliyārperumbākkam who took charge of the cows endowed for a gift and agreed to supply daily one *uḻakku* of ghee at the temple, measured by the liquid-measure called *śelvi-rājakēsari*, in respect of the gifts one perpetual lamp and 32 cows was made received from *Aitiyāṇḍāṉ, son of Śeṅgēṇi Vīrāṇḍāṉ* for burning the lamp for god Āḷuḍaiyār Tiruvottūr-Uḍaiyār of Tiruvottūr in Kāḻiyūr-nāḍu, in Kāḻiyūr-kōṭṭam in Jayaṅgoṇḍachōḻa-maṇḍalam.

NA-419

Ref.: *ARE*, 1900, no. 95 (A); *SII*, vii, no. 105.

On the south wall of the *maṇḍapa* in front of the central shine in the same temple.

Tamil, 3 lines; unfinished.

Chōḷa; Tribh. Śrī Rājādhirājadēva (*Rājādhirāja II*), r.y. 4=*A.D.* 1167.

States that *Śīyamuttaraiyaṉ son of Śōḻamuttaraiyaṉ* of Periyavayalūr and Pantal son of *Śēndamuttaraiyaṉ* of the same village went out on a hunting expedition and Pantal was killed (by mistake) by an arrow discharged by Śīyyamuttaraiyaṉ and in expiation of the sin (some gift was made) in the temple of Tiruvottūr. Periyavayalūr was in Jayaṅgoṇḍachōḻa-maṇḍalam.

NA-420

Ref.: *ARE*, 1900, no. 81; *SII*, vii, no. 89.

On the north wall of the first *prākāra* of the same temple.

Tamil, 6 lines.

Chōḷa; Tribh. Śrī Rājādhirājadēva (*Rājādhirāja II*), r.y. 8—*A.D.* 1171.

Registers gift of 32 cows for a lamp for the Tiruvottūr temple by Arumoḻidēvaṉ *alias* Paḷḷikkaṭṭu Mummalarāyaṉ, son of Sāmantaṉ Mummalarāyaṉ of Kuḍippaḷḷi Maduvūr, *piḍāgai* of Madurāntaka-chaturvēdimaṅgalam, a *taṉiyūr* in Kaḷattūr-kōṭṭam. Kīrandai Tiruveṇkāṭṭukkōṉ, a shepherd of Puliyār-perumbākkam, took charge of the cows and agreed to supply one *uḻakku* of ghee daily at the temple measured by the liquid measure *śelvirāśakēśari*.

NA-421

Ref.: *ARE*, 1939-40, no. 100; *Ibid*, part ii, para 40.

On the south wall of the Naṭarāja *maṇḍapa* in the same temple.

Tamil.

Chōḷa; Tribh. Rājādhirājadēva (*Rājādhirāja II*), r.y. 11—*A.D.* 1174.

Records a political compact made by *Śeṅgēṇi Attimallanāyaṉ alias Rājēndrachōḷa-Śambuvarāyar and Rājagambhīra-Śambuvarāyar* with *Seṅgēṇi-Mīṇḍāṉ Śīyaṉ Pallavadaraiyaṉ alias Vikramachōḷa-Śambuvarāya*. The pact stipulated that they would not betray the latter under any circumstances during their lifetime, that they would not forcibly encroach upon the territory of the other. The pact includes a few other clauses regarding taxation and help to be given to Attiyāṇḍāṉ *alias* Vikramachōḷa Śambuvarāyaṉ. The pact is stated to have been ratified by both parties in the temple at Tiruvottūr.

NA-422

Ref.: *ARE*, 1939-40, no. 104.

In the same place.

Tamil.

Chōḷa; Tribh. Rājādhirājadēva (*Rājādhirāja II*), r.y. 13=*A.D.* 1176.

Records an agreement made by the *tiruvuṇṇāḻigai-sabhai* to maintain a perpetual lamp in the temple for the gold received by them from a certain Tiruvīraṭṭānamuḍaiyāṉ.

NA-423

Ref.: *ARE*, 1900, no. 80; *SII*, vii, no. 88.

On the north wall of the first *prākāra* of the same temple.

Tamil, 8 lines; incomplete.

Chōḷa; Tribh. Śrī Vīrarājēndra-Chōḷadēva (*Kulōttuṅga III*), r.y. 2=*A.D.* 1180.

Registers gift of 90 cows by *Seṅgēṇi Attimallaṉ Aammaiappaṉ* and two others for three perpetual lamps in the temple of Tiruvottūr-Nāyaṉār. Mentions the liquid measure *śelvirāśakēśari*.

NA-424

Ref.: *ARE*, 1900, no. 82; *SII*, vii, no. 90.

In the same place.

Tamil, 6 lines; incomplete.

(Chōḻa ?); (*Kulōttuṅga III* ?), r.y. 2= *A.D.* 1180.

Registers *an order of Madurāntaka Pottapi-chōḻaṉ* making gift of paddy at the rate of six *kalam* per *vēli* of the lands belonging to *dēvadāṉam*, *tiruviḍaiyāṭṭam*, *agarap-paṟṟu*, *tiṟappu* and *Vaṉṉiyap-paṟṟu* (to the temple ?) from the month of Aippaśi in the second (regnal) year. The royal order was addressed to the *nāṭṭavar* of Jayaṅgoṇḍachōḻa-maṇḍalam.

NA-425

Ref.: *ARE*, 1900, no. 94; *SII*, vii, no. 103.

On the south wall of the *maṇḍapa* in front of the central shrine in the same temple.

Tamil, 16 lines.

Chōḻa; Tribh. Tribhuvaṉa Vīradēva 'who took Madurai, Īḻam, Karuvūr and the crowned head of the Pāṇḍya' (*Kulōttuṅga III*), r.y. 33=*A.D.* 1211.

Registers gift of Aḻagiyachōḻa-nallūr *alias* Taṭṭaichēri, a southern hamlet of Kalavai *alias* Rājanārāyaṇa - chaturvēdimaṅgalam in Śeṅguṉṟanāḍu, a s. d. of Palkuṉṟak-kōṭṭam in Jayaṅgoṇḍachōḻa-maṇḍalam, as *dēvadāna* gift to the Nāyaṉār at Tiruvottūr, by *Śeṅgēṉi Ammaiyappaṉ Aḻagiyachōḻaṉ alias Ediriliśōḻach-Chambu-varāyaṉ*. Taxes made over to the temple included *veṭṭi*, *taṉiyāḷ*, *chiṟupāḍikāval*, *eḍuttukkoṭṭi*, *arimukkai*, *kāśāyam*, *kollai-puñjai*, *ērimīṉpāṭṭam*, *āśuvigaḷ*, *pēr-kaḍa-mai*, *taṟiyiṟai*, *śāligar-vāṇigar*, *pēr-kaḍa-mai*, *śekkukaḍamai*, *kuṟṟaḍaṇḍam*, *paṭṭi-daṇḍam* and *kōyil-antārayam*.

NA-426

Ref.: *ARE*, 1900, no. 93; *SII*, vii, no. 102.

In the same place.

Tamil, 4 lines.

Chōḻa; Tribh. Tribhuvanavīradēva (*Kulōttuṅga III*), r.y. 39=*A.D.* 1217.

Records gift 100 *kaḻañju* of gold of fineness of 7¼ carat for two *paṭṭams* to Tiruvottūr-Uḍaiyār by *Poṉṉūrk-Kaṇṇuḍaiyāṉ Kārāṇai Viḻupparaiyaṉ*.

NA-427

Ref.: *ARE*, 1939-40, no. 105.

On the south wall of the Naṭarāja *maṇ-ḍapa* in the same temple.

Tamil.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 14=*A.D.* 1230.

Records the gift of the village Chiṟṟiyāṟṟūr in Māvaṇḍūr *ērivāriyappaṟṟu* in Kāśiram-bēḍu-nāḍu, a s.d. of Kāliyūr-kōṭṭam, a district of Jayaṅgoṇḍachōḻa - maṇḍalam by *Śeṅgēṉi Vīrapperumāḷ Attimallaṉ Ediri-lichōḻa-Śambuvarāyaṉ* as *dēvadāna* to the temple. States further that the chief con-firmed the order of his great-great grand-father remitting thet axes on the *dēvadāna* villages of Tiruvottūr, Vayalūr, Aṇḍili, etc., for worship and offerings to the god.

NA-428

Ref.: *ARE*, 1939-40, no. 83.

On the east wall of the first *prākāra* in the same Vēdāpurīśvara temple.

Tamil; beginning of lines built in.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 15=*A.D.* 1231.

Records gift of cows and a lamp stand of brass for a lamp in the temple by a maidservant of Atti *alias* Kēraḷāntakanallūr in Perunagar nāḍu, a s.d. of Veṇkuṉṟa-kōṭṭam.

NA-429

Ref.: *ARE*, 1939-40, no. 112.

On the east wall of the Naṭarāja *maṇḍapa* in the same temple.

Tamil; built in towards the end.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 16=*A.D.* 1232.

Records the gift of 12,000 *kāśu* by *Śeṅgēṇi Attimallaṉ Śambuvarāyaṉ alias Edirilichōḷa Śambuvarāyaṉ* for providing daily, from the interest thereon, sandal-paste and camphor to the god.

NA-430

Ref.: *ARE*, 1900, no. 89; *SII*, vii, no. 98.

On the east wall of the first *prākāra* of the same temple.

Tamil, 15 lines.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 16=*A.D.* 1232.

Registers a gift of the village Maṅgalam in Vādavūr-nāḍu, a s.d. of Veṇkuṉṟa-kōṭṭam as *dēvadāna* together with income from taxes and dues thereon for worship, offerings lamps, food and other requirements for the Nāyaṉār of Tiruvottūr during the festival of *Āvaṇitirunāḷ*. The donor was *Śeṅgēṇi Attimallaṉ Śambuvarāyaṉ alias Edirilichōḷa-Śambuvarāyaṉ*. Mentions the taxes *veṭṭi*, *pāḍikāval*, *śekkuk-kaḍamai*, *śālikar*, *achchattaṟi*, *kōliyattaṟi*, *ērimīṉ-pāṭṭam*, etc.

NA-431

Ref.: *ARE*, 1939-40, no. 106.

On the south wall of the Naṭarāja-*maṇḍapa* in the same temple.

Tamil.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 17=*A.D.* 1233.

States that the village of Chiṟṟiyāṟṟūr was resumed by *Vikramachōḷa-Śambuvarāya*, and that *Dāmōdaraṉ Perumāṇḍi-Nāyaka* with the permission of *Gāṇḍagōpāla*, got back half of this village as *dēvadāna* of the temple, while the other half was assigned as *maḍappuṟam* for feeding itinerant *māhēśvaras* in the Puṭpagiri (Pushpagiri)-jīyar *maṭha*. The new order was engraved in the temple with the permission of *Vīrapperumḷā alias Edirilichōḷa-Śambuvārayaṉ*.

NA-432

Ref.: *ARE*, 1900, no. 84 (A); *SII*, vii, no. 93.

On the south wall of the first *prākāra* of the same temple.

Tamil, 9 lines.

Chōḻa; Tribh. Rājarājadēva, (*Rājarāja III*), r.y. 1 [9]=*A.D.* 1235.

Registers gift of income from taxes paid in kind and cash, including *kaḍamai* and *veṭṭi* on 2015 *kuḻi* of land from various plots in Śeṅgāḍu in Kōvalūr-nāḍu in Veṇkuṉṟakkōṭṭam for burning two pedestal lamps endowed to god Tiruvottūr Uḍaiya-Nāyaṉār by *Śentāmaraikaṇṇaṉ Toṇḍaimāṉār*, headman of Viḷattūr. The *Tiruvuṇṇāḻigai-sabhā* received the tax income and undertook to maintain the lamp.

NA-433

Ref.: *ARE*, 1900, no. 90; *SII*, vii, no. 99.

On the south wall of the *maṇḍapa* in front of the central shrine of the same temple.

Tamil, 8 lines.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 20=*A.D.* 1236.

Registers gift of tax income on 1050 *kuḻi* of land for a lamp in the temple of god Tiruvottūr-uḍaiyār by *Kuḷamukkil Kaṇḍaṉ Eṟamambicheṭṭi*. The tax income including *kaḍamai*, *nellāyam* and *kāśāyam* was received by the *dēvakaṉmis* of the temple who agreed to maintain the lamp.

NA-434

Ref.: *ARE*, 1900, no. 91; *SII*, vii, no. 100.

In the same place.

Tamil, 7 lines.

Chōḻa; Rājarājadēva (*Rājarāja III*), r.y. 20=*A.D.* 1236.

Registers gift of 520 *kuḻi* of land for opening a flower garden called Tappāmoḻi-nandavaṉam by *Kuḷamukkil Kaṇḍaṉ Eṟanambiśeṭṭi*. Also records an agreement by *Aḻagiyaśiyaṉ* for rearing flower-plants and supplying daily one *kuruṇi* of flowers to god Tiruvottūr-Nayaṉār in lieu of the income from taxes *viz.*, *kaḍamai* etc., on the gift-land. Mentions the land measure *Vīrappuliyaṉ-taḍi*.

NA-435

Ref.: *ARE*, 1900, no. 84; *SII*, vii, no. 92.

On the south wall of the first *prākāra* of the Vēdapurīśvara temple.

Tamil, 6 lines; incomplete.

Chōḻa; Tribh. Śrī Rājarājadēva (*Rājarāja III*), r.y. 21=*A.D.* 1237.

Registers gift of three-tier pedestal lamp by a merchant Karumavūr Vaḷakkaṉ Tiruvēgambamuḍaiyāṉ Tiruppulivanamuḍaiyāṉ who endowed 1000 *kuḻi* of land in Veṇkuṉṟakōṭṭam for burning a perpetual lamp in it in the temple of Tiruvottūruḍaiya-Nāyaṉār out of the *nilakkaḍamai* income on the land. The donor was a resident of Arumoḻidēvap-perunderuvu in Uttaranmēlūr. The gift land was in Chōṟṟuppākkam in Veṇkuṉṟak-kōṭṭam and the pedestal lamp was weighing 150 (*kaḻañju* ?).

NA-436

Ref.: *ARE*, 1900, no. 85; *SII*, vii, no. 94.

In the same place.

Tamil, 4 lines.

Chōḷa; Tribh. Rājēndra - Chōḷadēva (*Rājēndra III*), r.y. 2=*A.D.* 1248.

Registers gift of 90 sheep for a lamp endowed Patāḷi Echilnambi *alias* Amudavallavakkōṉ, a *maṉṟāḍi* in Vākūr, in Vēśāli-nāḍu, in Naḍuvil-nāḍu to the temple of god Tiruvot-turūḍaiyār in Kāḷiyūr-nāḍu in Kāliyūr-kōṭṭam a s.d. of Jayaṅgoṇḍaśōḷa-maṇḍalam. One Tiruveṇkāṭṭukkōṉ belonging to the *tirunandāvilakkukuḍi* of the temple took charge of the sheep and agreed to supply the necessary ghee for the lamp.

NA-437

Ref.: *ARE*, 1939-40 no., 117.

On the east wall of the Naṭarāja *maṇḍapa* in the same temple.

Tamil.

Telugu-Chōḍa; *Vijaya-Gaṇḍagōpāladēva*, r.y. 9=*A.D.* 1259.

Records a gift of land by *Uḍaiyāḷvār-Adigaḷaḷ Mīttāṇḍa-Nāchchiyār, wife of Kūḍal Āḷappirandār Kāḍavarāyar* as *tirunamāttukkāṇi* for worship and offerings, to the three images of Śaiva saints (*Mūvar*)[1] in the temple of Tiruvottūr - uḍaiya-Nāyaṉār.

NA-438

Ref.: *ARE*, 1900, no. 83; *SII*, vii, no. 91.

On the south wall of the first *prākāra* of the same temple.

Tamil, 6 lines.

Later Pallava; Kōpperuñjiṅgadēva (*Kōppe ruñjiṅga II*), r.y. 20=*A.D.* 1263.

Registers gift of 24 *kaḷañju* for 32 cows for a lamp endowed by Sāntānika Śaivachārya Kāñchikuṟi Tiruvēgamba-muḍaiyār *alias* Ēkambrabhaṭṭar to god Uḍaiyār Tiruvottūruḍaiya-Nāyaṉār. The *tiruvuṇṇāḷigai-sabhaiyār* of the temple took the amount and agreed to maintain the lamp.

NA-439

Ref.: *ARE*, 1900, no. 95; *SII*, vii, no. 104.

On the south wall of the *maṇḍapa* in front of the central shrine in the same temple.

Tamil, 9 lines.

Later Pallava; Kōpperuñjiṅgadēva (*Kōpperuñjiṅga II*), r.y. 22=*A.D.* 1265.

Gift of 2000 *kuḷi* of land as *tirunāmattukkāṇi* by *Vīrapperumāḷ-Nāchchi* after purchase for 2000 *kāśu* from the *ūrār* of Aṇukkāvūr in Aṇukkā vūr-nāḍu in Veṇkuṉṟak-kōṭṭam for maintaining two lamps which had been donated in the *17th year* of *Kulōttuṅgachōḷa by her mother Kaḷappāḷa-Nāchchi*, one of the *agambāḍis* of Aṇuppatūr. The deed was written by Bhaṭṭaṉ, the village accountant at the request of Vīrapperumāḷ-Nāchchi.

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[1] The tradition of the four Śaiva saints (*Nālvar*) is evidently a later one.

NA-440

Ref.: *ARE*, 1939-40, no. 93.

On the west wall of the Naṭarāja *maṇḍapa* in the same temple.

Tamil.

Telugu-Chōḍa; Tribh. *Vijaya-Gaṇḍagōpāladēva*, r.y. 22 = *A.D.* 1272.

Records a gift of land in Perumbākkam as *Piḍāripaṭṭi* by *Śeṅgēṇi Vīrākaraṉ Āḷappiṟandār alias Rājarāja-Śambuvarāyar* with the permission of *Āḷappirandār alias Rājarāja-Śambuvarāya* to goddess Kāṅgarai-Śelvi-Ammai set up in the village by the daughter of a maid-servant (*dēvaraḍiyāḷ*) attached to the temple of Tiruvottūr-Uḍaiya-Nāyaṉār.

NA-441

Ref.: *ARE*, 1939-40, no. 108.

On the south wall of the same *maṇḍapa*.

Tamil.

Telugu-Chōḍa; Tribh. *Vijaya-Gaṇḍagōpāladēva*, r.y. 27, Kaṉṉi, Shashṭhī, Monday, Kārttika = 31 *August*, *A.D.* 1276.[1]

Records gift of land free of taxes, in Veṇkuṉṟam by *Śeṅgēṇi Vīrapperumāḷ Gaṇḍagōpālaṉ alias Kulōttuṅgachōḷa Śambuvarāyaṉ* for burning two perpetual lamps in the temple.

NA-442

Ref.: *ARE*, 1939-40, no. 95.

On the west wall of the same *maṇḍapa*.

Tamil.

Telugu-Chōḍa; Tribh. *Vijaya-Gaṇḍagōpāla*, r.y. 28 = *A.D.* 1278.

Records a gift of land in Aṉukkāvūr by *Śeṅgēṇi Vīrākaraṉ Āḷappirandār alias Rājarāja-Śambuvarāyar* as *dēvadāna* to god Subrahmaṇya and his consorts set-up in the temple of Tiruvottūr-uḍaiya-Nāyaṉār by the daughter of a maid-servant of the temple.

NA-443

Ref.: *ARE*, 1900, no. 78; *SII*, vii, no. 86.

On the north wall of the first *prākāra* of the same temple.

Tamil, 10 lines.

Pāṇḍya; Jaṭāvarmaṉ Tribh. Vīra-Pāṇḍya-dēva (*Vīra-Pāṇḍya II*), r.y. 5, Mithuna, śu. 1, Hasta, Friday = 7 *July*, *A.D.* 1301.

Records an undertaking by Aiñchādāṉ *alias* Kuḻaiyā karakkōṉ, son of Veṟuṅkaiveṉṟāṉ Allāṇḍai, and his brother Piramaṉ *alias* Tirujñānasam bandakkōṉ, shepherds of Tiruvottūr, in respect of 64 cows and two bulls received by them from the *Śrībhaṇḍara* (of the temple) that they would supply daily eight *nāḻi* of milk and one *uri* of ghee measured by the liquid measure *āraṇaitiyāgi* to god Tiruvottūr-uḍaiya-Nāyāṉār (of Tiruvottūr) in Kāḻiyūr-nāḍu in Kāliyūr-kōṭṭam.

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1. The regnal year given does not agree with the date given with astronomical details.

NA-444

Ref.: *ARE*, 1939-40, no. 97.

In the same place.

Tamil.

Pāṇḍya; Tribh. Kōṉērimēlkoṇḍāṉ *Vīra-Pāṇḍyadēva*, r.y. 10.

Records a royal gift of the village Tavaśi-Perumbākkam in Paraśūr-nāḍu, a s.d. of Attippaṟṟu free of taxes as *dēvadāna* for meeting the expenses of the *Vīra-Pāṇḍyaṉ-sandi* instituted in the name of the king in the temple by Mīṉaiyadaraiyar *alias* Kaṇḍiyadēvar, and for offerings and festival in the month of Āṇi.

NA-445

Ref.: *ARE*, 1900, no. 103; *SII*, vii, no. 113.

On the south wall of the Chidambarēśvara shrine in the same temple.

Tamil, 3 lines.

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Records the construction of the shrine Saṅkaranārāyaṇa—Īśvaragṛiham by Ādittakuṭṭiyār in memory of his elder brother, Śaṅkaranārāyaṇār. The *sabhā* of Tiruvottūr endowed a garden with cocoanut trees to the shrine.

NA-446

Ref.: *ARE*, 1900, no. 86; *SII*, vii, no. 95.

On the south wall of the first *prākāra* of the same temple.

Sanskrit, Grantha, 5 lines.

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Contains a verse in praise of god Śiva.

UKKAL

NA-447

Ref.: *ARE*, 1893, no. 24; *SII*, iii, no. 8.

On the south wall of the ruined Vishṇu shrine.

Tamil, 5 lines.

Pallava; *Kampcavarmaṉ*, r.y. 10 = *A.D.* 879 (?).

Records that the *sabhā* of Utkal undertook to feed two *brāhmaṇas* daily out of the interest of 100 *kāḍi* of paddy per annum on 400 *kāḍi* of paddy donated by Śaḍaiyaṉ.

NA-448

Ref.: *ARE*, 1893, no. 26; *SII*, iii, no. 5.

In the same place.

Tamil, 3 lines.

Pallava; *Kampavarmaṉ*, r.y. 15 = *c A.D.* 884 (?).

Records that the *sabhā* of Utkal received 1000 *kāḍi* of paddy from Śaḍaiyaṉ and agreed to strengthen the bund of the tank (*ērikk-aṭṭiiguttuvippōmāṉōm*) out of the annual interest of 500 *kāḍi* on the paddy (received).[1] It was stipulated that the members of the annual supervision committee

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[1] Thus the interest was 50 per cent !

(*saṁvatsaravāriyapperumakkaḷ*) themselves should carry out the work.

NA-449

Ref.: *ARE*, 1893, no. 19; *SII*, iii, no. 1.

On the north wall in the same temple.

Tamil, 12 lines.

Chōḷa; Rājakēsarivarmaṉ (*Āditya I*), r.y. 23=*A.D.* 894.

Records gift of 200 *kaḷañju* of gold, by *Tiruvikrama-bhaṭṭar, alias Brahmādhirājar of Chediṟūr*, a member of the *āḷuṅgaṇam* of Uttaramēruchaturvēdimaṅgalam, a *taṉkūṟu* of Kāliyūr-kōṭṭam, entrusted to the *sabhā* of Śivachūḷāmaṇich-chaturvēdimaṅgalam *alias* Aparājita-chaturvēdimaṅgalam in Pāgūr-nāḍu, a s.d. of the same *kōṭṭam.* The gift was meant for feeding daily 12 *brāhmaṇās* well-versed in the *Vēdas* in the *temple of Puvaṇimāṇikka-vishṇugṛiham* at the latter village, before the deity of the temple was given mid-day offerings, out of the interest on the gold. The expenses towards the cooks and those who supplied firewood for the above purpose were also to be met from the same interest.

NA-450

Ref.: *ARE*, 1893, no. 28; *SII*, iii, no. 11.

On the north wall of the *maṇḍapa* in the same temple.

Tamil, 10 lines.

Chōḷa; Parakēsarivarmaṉ (*Parāntaka I*)[1], r.y. 16=*A.D.* 923.

Records the grant of land to god Perumāṉ-Aḍigaḷ of the temple of Puvaṇimāṇikka-vishṇugṛiha at Śivachūḷa-maṇimaṅgalam *alias* Śrīvikramābharṇa-chaturvēdimaṅgalam[2], a *taṉkūru* of Kāliyūr-kōṭṭam, by the *ahāsabhā* of the village, that included the members of the *ērivāriyam* and *saṁvatsaravāriyam* committees, at the request of the *Śrīkāryam* of the temple.

The grant was to provide for oblation to fire (*havana*), festivals, expiatory bathing ceremonies (*prāyaśchitta - tirumaṅganaṅgal*) of the deity during the days of winter solstice, the solstice in Āḍi, the equinoxes in Chittirai and Aippaśi, the solar and lunar eclipses, and for the supply of all required earthenware.

NA-451

Ref.: *ARE*, 1893, no. 30; *SII*, iii, no. 12.

On the west wall of the *maṇḍapa* in the same temple.

Tamil, 11 lines.

Chōḷa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 37= *A.D.* 944.

Records gift of land by the *sabhā* of Śivachūḷamaṇimaṅgalam *alias* Vikramābharaṇa chaturvēdimaṅgalam, a *taṉkūṟu* of Kāliyūr-kōṭṭam, to god Perumānaḍigaḷ of the temple of Puvaṇimāṇikka-vishṇugṛiha, as tax-free *dēva-bhōga* to provide for wor-

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1. Prof. K.A.N. Sastri has assigned this record to Parakēsari Vijay laya.
2. A name which must have been given to the village Ukkal, after a possible surname of Parāntaka I.

ship, sacred food-offerings during the three services, two perpetual lamps, rows of lamps during twilight service, festivals, sacred bath during the days of solstices, equinoxes and eclipses, *śrībali* etc.

It was agreed to by the *sabhā* that the members of the committees of *ēri-vāriyam*, *samvatsara-vāriyam* and *tōṭṭa-vāriyam* of the *sabhā* should not levy the taxes of *sabhāniyōga*, *veṭṭi*, *vēdiṇai* and *vālakkāṇam* on the tenants of the granted land and that any levy or fine (*maṉṟupāḍu*) for crime (*kuṟṟam*) or sin (*dōsham*) shall be imposed only by the temple. On default, they also agreed to pay a daily fine of 108 *kāṇam* each. The document was written by the *madhyastha* of the *sabhā*.

NA-452

Ref.: *ARE*, 1893, no. 25; *SII*, iii, no. 7.

On the south wall of the same temple.

Tamil, 6 lines; damaged and incomplete.

Rāshṭrakūṭa; Kaṉṉaradēva 'who took Kachchi and Tañjai' (*Krishṇa III*), r.y. 16=*A.D.* 955.

Records sale of lands, which belonged to the *sabhā* of Śivachūḍāmaṇi-chaturvēdimaṅgalam *alias* Vikramābharaṇa-chaturvēdimaṅgalam a *taṉkūṟu* of Kāliyūrkōṭṭam and were lying without a *kuḍuppōlai* by the *sabhā*, to some tenants (*kuḍikaḷ*) who agreed to pay a new cess called *kuḷivari* along with the *iṟai*. Any tenant who would claim the said lands producing some other *āvaṇam* and *kuḍuppōlai* were liable to a fine of some *kaḷañju* of gold at the hands of the *sabhā*. Any tenant obstructing this levy of fine should be fined each 108 *kāṇam* of gold daily at the *dharmmāsana*. A fine of one *kuṉṟi* of gold daily should be levied from the defaulting tenants by the *vāri yapperumakkaḷ* officiating in that year. If the latter were not able to remove the obstacles to the possession (*āṭchi*) by levying the fine on persons fined by the *Śraddhāmantas* they in turn would be liable to a fine of 24 *kāṇam*.

NA-453

Ref.: *ARE*, 1893, no. 32; *SII*, iii, no. 14.

On the south wall of the *maṇḍapa* in the same temple.

Tamil, 4 lines.

Chōḷa; Parakēsarivarmaṉ 'who took the head of Vīra-Pāṇḍya'(*Āditya II Karikāla*), r.y. 4=*c A.D.* 968-9.

Records that Śēṇai, son of Puliyaṉ, a *veḷḷāḷa* of Chikkāru, granted a *paṭṭi* of land from the proceeds of which water and fire-wood were respectively to be supplied for six month each to the *brahmasthāna* and a water trough of the capacity of three *ēttam* was to be constructed in the *maṇḍapa* in the village of Śiva chūḷamaṇimaṅgalam *alias* Śrīvikramābharaṇa-chaturvēdimaṅgalam, a *taṉkūṟu* of Kāliyūrkōṭṭam.

The great men who manage the affairs of the village in each year were asked to supervise the charity. Any one who obstructed the charity was warned of the liability of pay a fine of 25 *kaḷañju* of gold.

NA-454

Ref.: *ARE*, 1893, no. 31; *SII*, iii, no. 13.

On the south wall of the *maṇḍapa* in the Vishṇu temple.

Tamil, 3 lines; incomplete.

Chōḻa; Rājakēsarivarmaṇ (*Parāntaka II, Sundara-Chōḻa*)[1], r.y. 17, day 122= *c A.D.* 974.

Mentions that the *mahāsabhā* of Vikramābharaṇa-chaturvēdimaṅgalam, that included the members of the annual supervision committee (*saṃvatsara - vāriyap-perumakkaḷ*), the tank supervision committee (*ērivāriyap - perumakkaḷ*), *bhaṭṭas*, and *visishṭās*, met in the temple of Bhuvaṇimāṇikka-Vishṇugṛiha in the village.

NA-455

Ref.: *ARE*, 1939-40, no. 165.

On a stone built into the east wall *maṇḍapa* in front of the central shrine in the Vaidyanāthasvāmin temple.

Tamil; incomplete.

Chōḻa; *Parakēsari*[*varmaṇ*], r.y.—: (*10th cent. A.D.*).

Seems to record an endowment of land to the temple by a merchant of the village named Marudampāk-kiḻāṇ Uṟṟiyāṭṭai.

NA-456

Ref.: *ARE*, 1893, no. 20; *SII*, iii, no. 2.

On the north and west walls of the Vishṇu temple.

Tamil, 7 lines.

Chōḻa; *Śālai-Kalam-aṟutta* Rājarājakēsarivarmaṇ (*Rājarāja I*), r.y. 13= *A.D.* 998.

Records a grant of land measuring 550 *kuḻi* by purchase by Kaḍuvaṅguḍaiyāṇ Nārāyaṇaṇ Iraṇaśiṅgaṇ of Kaḍuvaṅguḍi in Tiruvindaḷūr-nāḍu on the north bank (of the Kāvēri) in Śōṇāḍu to the temple of Tiruvāymoḻidēvar at Śivachūḷamaṇimaṅgalam *alias* Śrī-Vikramābharaṇa-chaturvēdimaṅgalam for daily sacred food offerings of four *nāḻi* of rice to the deity at noon-time. The *sabhā* of the village received the *iṟai-dravyam* from the donor and made the land tax-free.

The document was written at the instance of the *sabhā* by the *madhyastha* Āyirattirunūṟṟuvaṇ *alias* Brahmaguṇākaravijyāsthāna-maṅgalāditta-samañjasa-priyaṇ, son of a Nālāyiravaṇ. A field belonging to (the shrine of) the god Śrī-Rāghavadēvar formed a boundary of the granted land.

NA-457

Ref.: *ARE*, 1893, no. 21; *SII*, iii, no. 3.

On the west wall of the same temple.

Chōḻa; Rājarājakēsarivarmaṇ. (*Rājarāja I*), r.y. 14=*A.D.* 999.

Begins with the historical introduction

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[1] The Rājakēsarivarmaṇ of the present record is so identified due to the high regnal year and the occurrence of the name Vikramābharaṇa, which was a title of Parāntaka (I).

Śālaikala-maṟuttu, etc., of the inscription of the king. Records grant of land by purchase (one piece from private person and another from the village *sabhā*) to the temple of Puvaṉimāṇikka-vishṇugṛiham at Śivachūḷamaṇi-maṅgalam *alias* Śrī-Vikramābharaṇa-chaturvēdimaṅgalam, a *taṉkūṟu* in Kāliyūrk-kōṭṭam, for forming a flower-garden and its maintenance.

The *sabhā* of the village received the *iṟaidravyam* from the donor, Kaḻaṉivāyil-uḍaiyāṉ Peṟṟāṇādittaṉ of Kaḻaṉivāyil in Tiruvaḻundūr-nāḍu, on the south bank, in Chōḻa-nāḍu and made the lands tax-free. The *madhyastha*, Āyirattirunūṟṟuvaṉ *alias* Brahmaguṇākara - Vijyāsthānamaṅgalāditta-samañjasa-priyaṉ wrote the document.

NA-458

Ref.: *ARE*, 1893, no. 23; *SII*, iii, no. 6.

On the south wall of the same temple.

Tamil, 23 lines.

Chōḻa; Rājarājakēsarivarmaṉ (*Rājarāja I*), r.y. 17=*A.D.* 1002.

Begins with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Registers grant for the supply of rice and oil to the local temple of god Mahāsāsta. The *Śāttagaṇattār* were enjoined to protect the charity. The tank Committee were authorised to fine those selling betel leaves outside the temple of Piḍāri. The decision to make the grant was taken by the *mahāsabhā* that included the *dharmavāriyapperumakkaḷ* of Śivachūḷamaṇi-maṅgalam *alias* Śrīvikramābharaṇa-chaturvēdimaṅgalam, a *taṉkūṟu* in Kāliyūr-kōṭṭam.

NA-459

Ref.: *ARE*, 1893, no. 29; *SII*, iii, no. 9.

On the north wall of the *maṇḍapa* in the same temple.

Tamil, 6 lines.

Chōḻa; Rājarājakēsarivarmaṉ *alias* Rājarājadēva (*Rājarāja I*), r.y. 24, day 124=*A.D.* 1009-1010.

Begins with the historical introduction *Tirumagaḷ pōla* etc., of the inscription of the king. Records an order issued by the king from Tañjāvūr to the land-holders (*kāṇiuḍaiyār*) in the Brāhmaṇa, Vaikhānasa and Savarṇṇa villages in Śōṇāḍu in the adjacent districts (*puṟaṇināḍukaḷ*) included in Śōṇāḍu, in Toṇḍai-nāḍu and in Pāṇḍi-nāḍu *alias* Rājarāja-vaḷanāḍu, to the effect that those lands on which taxes (*ūriḍu-varippāḍu*) had not been paid for three years (of which) two full years were completed between the 16th to the 23rd r.y. be confiscated and sold by the concerned villagers themselves. The royal order was written down by the *tirumandiravōlai* Rājakēsarinaūllr - kiḻavaṉ and signed by the *tirumandiravōlaināyakaṉ Mummuḍichōḻa - Brahmamārāyaṉ* and *Mummuḍichōḻa-pōśaṉ*.

NA-460

Ref.: *ARE*, 1939-40, no. 163; *Ibid.*, part ii, p. 239.

On stones built into the east wall of the *maṇḍapa* in front of the central shrine of the Vaidyanāthasvāmin temple.

Tamil; fragmentary.

Chōḷa; (*Rājarāja I*), r.y. 29=*A.D.* 1014.

Seems to record gift of land as *tiruviḷāppuṟam* by the king for conducting a seven day festival every year in the temple. Mentions Vikramābharṇa - chaturvēdigmaṅalam.

NA-461

Ref.: *ARE*, 1893, no. 22; *SII*, iii, no. 4.

On the west wall of the Vishṇu temple.

Tamil, 9 lines; end damaged.

Chōḷa; Rājakēsarivarmaṉ *alias* Rājarājadēva (*Rājarāja I*), r.y. 29 = *A.D.* 1014.

Begins with the historical introduction *Tirumagaḷ pōla* etc., of the inscription of the king. Records that Kaṇṇaṉ-ārūraṉ of Āvūr in Āvūrkkūṟṟam in Nittavinōdavaḷanāḍu on the south bank in Chōḷamaṇḍalam, who was a servant (*paṇimagaṉ*) of the king caused to be constructed a well (*kiṇaṟu*) and a cistern (*toṭṭi*) named after the king on the high-road (*peruvaḻi*) to the west of Ukkal *alias* Śrī-Vikkiramāparaṇa-chaturvēdimaṅgalam, a *taṉiyūr* of Kāliyūrk-kōṭṭam in Jayaṅgoṇḍachōḷamaṇḍalam and arranged for a regular supply of some paddy (two *kuruṇi* of paddy per day *i.e.*, 30 *kalam* of paddy per six months) for the maintenance of person who were to fill the cistern with water and distribute the same, and the *tūṇi* of paddy per month for the supply of pots to the water-shed and two *kalam* and the *tūṇi* of paddy per year for repairs. The *sabhā* of the village is said to have received the tax-money (*iṟai-dravyam*) and purchase-money and agreed to exempt from taxes probably the land meant to supply the paddy.

NA-462

Ref.: *ARE*, 1939-40, no. 164.

On a stone built into the east wall of the *maṇḍapa* in front of the central shrine in the Vaidyanāthasvāmin temple.

Tamil; fragmentary.

Chōḷa; Rājakēsarivarmaṉ, 'who destroyed ships at Śālai' (*Rājarāja I*), r.y. ——, day 292: (*acc. A.D.* 985).

Seems to record some provision made for the supply of ghee every day to the temple of Peruntirukkōyil Mahādēva.

NA-463

Ref.: *ARE*, 1893, no. 27; *SII*, iii, no. 10.

On the north wall of the *maṇḍapa* in the Vishṇu temple.

Tamil, 19 lines.

Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadēva (*Rājēndra I*), r.y. 4=*A.D.* 1016.

Record states that *mahāsabhā* of Ukkal sold 3000 *kuḻi* of land in five plots to a servant (*paṇimagaṉ*) of Rājēndrachōḷadēva, who endowed the same for two boats for the maintenance of the village tank. The *madhyastha* of the village called Pōṟṟikkuṟi *Kāḷidēvaḍi alias Iraṇḍāyirattu-nāṉūṟṟuvaṉ* wrote the document.

NA-464

Ref.: *ARE*, 1939-40, nos. 158-9; *Ibid.*, part ii, p. 239.

On the west wall of the central shrine in the Vaidyanāthasvāmin temple.

Tamil.

Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadēva 'who took Pūrvadēśam, Gaṅgai and Kiḍāram' (*Rājēndra I*), r.y. 29=*A.D.* 1041.

States that this stone temple was constructed by *the officer Kumārakāḷaṉ Vāśudēvaṉ alias Atiśayachōḷa*[1] *- Mūvēndavēḷār of Ukkal.*

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[1] From the title of this officer, it looks as if *Atiśaya-Chōḷa* was a surname of Rājēndra-Chōḷa (I).

NA-465

Ref.: *ARE*, 1939-40, no. 160.

On the south wall of the same shrine.

Tamil; damaged.

Chōḷa; Rājakēsarivarmaṉ *alias* Uḍaiyār Rājādhirājadēva (*Rājādhirāja I*), r.y. 27=*A.D.* 1045.

Records a sale of 20,000 *kuḷi* of land, free of taxes to the temple of Madhurāntaka-Īśvaramuḍaiyār by the *sabhā* of Vikramābharaṇa-chaturvēdimaṅgalam. Refers to a channel called Parākramachōḷa-*vāyakkal*[1].

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[1] The channel should have been so named after the surname of Rājarāja I. (*ARE*, 1919, para 12).

NA-466

Ref.: *ARE*, 1939-40, no. 166.

On the three stones built into the east wall of the *maṇḍcpa* in front of the central shrine in the same temple.

Tamil; fragmentary.

Chōḷa; *Parakē[sarivarmaṉ]*, r.y. 15: (11*th cent. A.D.* ?).

Seems to record a sale of land by the *mahāsabhā* of Vikramābharaṇa-chaturvēdimaṅgalam to '*Vīrachōḷaterindakaikkōḷar*'[1], for being endowed to the temple[2].

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[1] The regiment was probably named after Vīra-Chōḷa the son of Kulōt-tuṅga I (?).

[2] Two other fragments in slightly later characters found on the same wall record an endowment of land for providing offerings during the last service of the day in the temple of Peruntirukkōyil-Perumānaḍigaḷ by a number of persons.

NA-467

Ref.: *ARE*, 1902, no. 412; *SII*, vii, no. 1045.

On certain loose stones lying in the ruined *maṇḍapa* in front of the Perumāḷ temple.

Tamil, 22 lines.

Telugu-Chōḍa; *Vijayagaṇḍagōpāladēva*, r.y. 28, Mithuṇa, śu. 13, Friday, Śōdi (Svāti)=*A.D.* 1278.

Records sale of land named Viḻalvāy by Āḻvāṉ *alias* Nārāyaṇabhaṭṭaṉ and his brother Dēvapuḷḷu sons of Śiṅgapirāṉbhaṭṭaṉ, residents of Ukkal for 230 *gaṇḍagōpāla māḍai*[1] equivalent to 1,725 good *varāgaṉpaṇam* to *Śentāmaraikkaṇṇa of Mkāaralpaṭṭi* in Eyiṟ-kōṭṭam. Ukkal *alias* Vikkiramābharaṇa-chaturvēdimaṅgalam was in Pāgūr-nāḍu in Kāliyūr-kōṭṭam, a s.d. of Jayaṅkoṇḍachōḻa-maṇḍalam. It is stated that Gōvinda-bhaṭṭaṉ *alias* Chakkravartti of Irāyūr signed for Dēvappuuḷḷ as a regent, who was a minor.

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[1] One *gaṇḍagōpala-maḍai* was equal to 7 *varāhaṉ paṇam*.

NA-468

Ref.: *ARE*, 1939-40, no. 168, *Ibid.*, part ii, para. 61.

On the lintel of the *maṇḍapa* in front of the central shrine in the Vaidyanāthasvāmin temple.

Tamil.

(Telugu-Chōḍa); (*Vijaya-Gaṇḍagōpāla*), r.y.——: (*acc. A.D.* 1250).

States that the *maṇḍapa* was constructed by *Vīrapperumāḷ Āḷappirandāṉ alias Rājarāja-Śambuvarāyaṉ*[1].

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[1] He also figures in a record of Vijayagaṇḍagōpāla from Atti (Vide no. NA-260 above).

NA-469

Ref.: *ARE*, 1939-40, no. 156; *Ibid.*, part ii, pp. 250 and 253.

On the north wall of the same shrine.

Tamil.

Pāṇḍya; Māṟavarmaṉ[1] Tribh. *Vīra-Pāṇḍyadēva*, r.y. 25, day 360= *c A.D.* 1321-2.

Records an order of *Kulaśēkhara Śambuvarāya*[2] remitting certain specified taxes due from the *tiru maḍaivilāgam* of the temple.

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[1] Jaṭāvarmaṉ ?

[2] This chief largely figures in the records of Jaṭāvarmaṉ Vīra-Pāṇḍya (II). Hence this record may be assigned to the same king. (*cf. Ibid.*, part ii, p. 250). See also the note under no. NA-870 below

VEḶIYANALLŪR

NA-470

Ref.: *ARE*, 1939-40, no. 124.

On a boulder near ruined Śiva temple on a hillock.

Tamil.

(Chōḻa ?) Pārthivēndrādhipativarmaṉ (*Pārthivēndravarmaṉ*), r.y. 3=*c A.D.* 959.

Records a gift of land in Chāttanallūr by Kannāḍu-kiḻāṉ for offerings to the god at Veḷiyanallūr.

NA-471

Ref.: *ARE*, 1939-40, no. 123.

On the same boulder.

Tamil.

Chōḻa; Rājarāja-Rājakēsarivarmaṉ 'who destroyed ships at Śālai' (*Rājarāja I*), r.y. 15=*A.D.* 1000.

Records that the temple of Brahmīśvara *alias* Mahādēva at Veḷiyanallūr in Kāḻiyūnāḍu, a s.d. of Kāliyūrkōṭṭam was constructed by *Kañjāṟu Pōśaṉ Vēṅgaḍavaṉ Śūṟṟiyadēvaṉ* who, along with the younger brother Sūryadēvaṉ also presented land for providing offering to the deity during the mid-day and night service.

NA-472

Ref.: *ARE*, 1939-40, no. 125.

On the same boulder.

Tamil.

Chōḻa; Rājarājakēsarivarmaṉ *alias* Rājarājadēva (*Rājarāja I*), r.y. 27=*A.D.* 1012.

Begins with the historical introduction *Tirumagaḷ pōla* etc., of the inscription of the king. Records gift of sheep by two persons *Kañjāṟu Pōśaṉ Vēṅgaḍavaṉ Śūṟṟiy adēvaṉ* and his brother Sūryadēvaṉ for burning two perpetual lamps in the temple.

VEṄGAḶATTŪR

NA-473

Ref.: *ARE*, 1921, no. 93; *Ibid.*, part ii, para 60.

On the south wall of the Kailāsanāthasvāmin temple.

Tamil; incomplete.

Rāshṭrakūṭa; Kaṉṉaradēva, 'who took Kachchi and Tañjai' (*Krishṇa III*), r.y. 22=*A.D.* 961.

Registers a gift of 96 sheep for a perpetual lamp to the temple of Kayilāyapoṟkōyil-[Mahā]deva at Veṇkuḷattūr *alias* Śrī-Paramēśvara-chaturvēdimaṅgalam in Kaḻumalanāḍu, a s.d. of Kāliyūr-kōṭṭam.

NA-474

Ref.: *ARE*, 1921, no. 94.

On the north wall of the same temple.

Tamil; incomplete.

Chōḻa (?); *Pārthivēndravarmaṉ*, r.y. 13=*c A.D.* 969.

Registers a gift of land for night-offerings to the god Paramēśvara of the Śrī-Kailāsa (temple) in Paramēśvara-chaturvēdimaṅgalam.

NA-475

Ref.: *ARE*, 1921, no. 95.

On the south and east walls of the same temple.

Tamil.

Chōḻa; Rājarājakēsarivarmaṉ *alias* Rājarājdēva (*Rājarāja I*), r.y. 2[4]=*A.D.* 1009.

Begins with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Records the gift of five *kaḻañju* of gold by a *brāhmaṇa* lady for the midday offerings of the god.

GUDIYATTAM TALUK

ĀLAṄKUPPAM
(NEAR PARAVAḲKAL)

NA-476

Ref.: *ARE*, 1921, no. 177.

On the top of the Durgā hill.

Kannaḍa.

——; ——, *Ś*. 30.[1]

States that in the time of *Pañchava Brahmamārāya*, Bhuvaṇagiri, the desciple of Sōbharāsidēva of Bāṇagere consecrated (the image of) Bhuvaṇabhōjaga.

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[1] Evidently the century has been omitted in the date.

AMMUṆḌI

NA-477

Ref.: *ARE*, 1887, nos. 62 & 63; *Ibid*. 1901, no. 325; *SII*, vii, no. 551.

On the west and south walls of the Tritāḻīśvara temple.

Tamil, 17 lines; incomplete.

Chōḻa; Rājakēsarivarmaṉ *alias* Chakravarthi Kulōttuṅgadēva (*Kulōttuṅga I*), r.y. 14=*A.D*. 1084.

Begins with the historical introduction *Pugaḻośūḻnda puṇari*, etc., of the inscription of the king. Registers a gift of land for a flower-garden to god Muppaṇai-Īśvaramuḍaiya Mahādēva of Aimpūṇḍi in Mīykaṟai-nāḍu in the *vaḍakkil-vagai* of Paṅgaḷa-nāḍu, in Jayaṅgoṇḍachōḻa-maṇḍalam by the *ūr* of the village. The gift was made before the god Ādidāśaṉ Chaṇḍēśvaradēva[1].

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[1] Partially published in *SII*, i, p. 135 f., nos. 130 (1 line) and 131 (5 lines).

NA-478

Ref.; *ARE*, 1887, no. 64; *SII*, i, no. 132.

On the south wall of the Īśvara temple.

Tamil, 2 lines; incomplete.

Chōḻa; Tribh. Kōṉērimēṉkoṇḍa Kulōttuṅga-Chōḻadēva (*Kulōttuṅga* III), r.y. 10 (?)=(*A.D*. 1188).

Seems to record gift of *antarāyam* and *antaraviniyōgam* (to the temple ?) by *Śeṅgēṇi Ammaiyappaṉ Kaṇṇuḍaipperumāḷ alias Vikkiramachōḻā-Śambuvarāyaṉ*.

CHEṆḌATTŪR

NA-479

Ref.: *ARE*, 1921, no. 168; *Ibid*, part ii, p. 94-5.

On a hero-stone fixed in a water channel at the southern extremity of the village.

Tamil.

——; ——, r.y.——*Ś*. 832=*A.D*. 910.

Records the death of *Māvali-Vāṇarāyar alias Kudipaṟi-taṇḍikkāmaṉār* residing in Igalmaṟaimaṅgalam in a cattle raid at Cheṇḍattūr.

NA-480

Ref.: *ARE*, 1921, no. 169.

On another hero-stone in the same place.

Tamil.

——; ——, r.y.——: [*c A.D.* 910[1]].

Mentions that the brother-in-law of *Māvali-Vāṇarayar alias Kudipaṟitaṇḍikkāmaṉār* also fell in the cattle-raid at Cheṇḍattur along with Makātūṇaṉ Uḍai-[ya]mallaṉ.

DĀMALCHERUVU (NEAR PALLALAKUPPAM)

NA-481

Ref.: *ARE*, 1921, no. 179.

On a rock near a deserted Īśvara temple to the south of the village.

Tamil.

Hoysaḷa; *Vīra Sōmēśvaradēva*, r.y. 13= *A.D.* 1251.

Records a land-gift to Vaigivanda-Nāyāṉār in Āndikkaṟaivārur *alias* Attimaṅgalam *alias* Tāmaraichcheṟuvu, in the northern division of Jampuḷukku-nāḍu, a district of Perumbāṇappāḍi in Jayaṅgoṇḍachōḷamaṇḍalam. The donors were *Chelvāṇḍāṉ*, a *sāmanta* of *Villāladēvaṉ* and two others.

GŪḌANAGARAM

NA-482

Ref.: *ARE*, 1921, no. 138.

In a ruined temple known as Ōṭṭaikōyil.

Tamil; fragmentary.

Chōḷa; Rājēndradēva, (*Rājēndra II or III*), r.y. 4: (A.D. 1056 or 1250).

Mentions the name of *Kuvaḷaikiḷāṉ Bhūmidēvaṉ* residing in Viḷattūr.

KAḶIÑJŪR (KAḶAÑJŪR)

NA-483

Ref.: *ARE*, 1952-3, no. 201.

Fragments of slabs built into the walls of the *maṇḍapa* in the Svarṇamukhīśvara temple.

Tamil.

Pallava; Kampavikramavarmaṉ (*Kampavarmaṉ*), r.y.——: (*acc. c A.D.* 869 ?).

Seems to record a gift of two *kaḷañju* of gold for burning a lamp in the temple.

NA-484

Ref.: *ARE*, 1952-3, no. 200.

On the ceiling of the *maṇḍapa* in the same temple.

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[1] Cf. no. NA-479 above.

Tamil; damaged.

Chōḻa; *Maduraikoṇḍa* [Parakēsarivarmaṉ', (*Parāntaka I*), r.y. 1 [·]: (*A.D.* 917-26).

Mentions the *sabhā* of Kaḻañjūr.

NA-485

Ref.: *ARE*, 1921, no. 189.

On the Sanyāsi stone.

Tamil; much damaged and built in.

Chōḻa; Parakēsarivarmaṉ 'who took Madurai and Īḻam' (*Parāntaka I*), r.y. 4 [·]: (*A.D.* 947-55).

Seems to register a gift of land for daily offerings to the god by the assembly of Kaḻañjūr.

NA-486

Ref. *ARE*, 19523, no. 197.

Fragment of a slab in the Svarṇa-mukhīśvara temple.

Tamil; fragmentary.

Rāshṭrakūṭa; Kaṉṉaradēva (*Kṛishṇa III*), r.y. 22=*A.D.* 961.

Mentions Paḍuvūr-kōṭṭam.

NA-487

Ref.: *ARE*, 1952-3, no. 199.

On the ceiling of the *maṇḍapa* in the same temple.

Tamil; fragmentary.

——; ——, r.y. ——: (10*th cent. A.D.*).

Seems to record the gift of two lamps to the temple. Mentions Mīyāṟai-nāḍu and Kaḻañjūr.

NA-488

Ref.: *ARE*, 1952-3, no. 198.

Fragment paved in the *prākāra* of the same temple.

Tamil; fragmentary.

Chōḻā; Rājarājakēsarivarmaṉ (*Rājarāja I*), r.y. 16=*A.D.* 1001.

Mentions Paḍuvūr-kōṭṭam.

NA-489

Ref.: *ARE*, 1952-3, no. 204.

On some fragments built into the walls of the *maṇḍapa* in the same temple.

Tamil.

———

Mentions *vilai-dravyam*, *iṟai-dravyam* and *uṇaṅgalpiḍi*.

NA-490

Ref.: *ARE*, 1952-3, no. 202.

On some more fragments built into the same walls.

Tamil.

———

Seems to record a gift of land after purchase from Pūdali Śivadāsa Sōmāśi for burning a lamp in the temple.

NA-491

Ref.: *ARE*, 1952-3, no. 203.

On some more fragments built into the same walls.

Tamil.

——

Seems to register a gift of land for the expenses of performing *sandi* worship with five musical sounds in the temple. Mentions the *sabhā* of Kaḷañjūr.

NA-492

Ref.: *ARE*, 1921, no. 191.

On the base of the deserted Perumāḷ temple.

Tamil; fragmentary.

——

Seems to refer to a sale of 780 *kuḷi* of land as *ērippaṭṭi* by the assembly of.... Mentions the measuring rod '*kaḍigai-kkaḷattukōl*'[1].

NA-493

Ref.: *ARE*, 1921, no. 190.

On a rock to the north of the village.

Sanskrit and Tamil; Grantha and Tamil; fragmentary.

——

Seems to refer to a gift of land.

KĀṄGAYANALLŪR

NA-494

Ref.: *ARE*, 1921, no. 200.

On the east wall of the central shrine in the Kāṅgēśvara temple.

Tamil.

——; ——, r.y.——: (11-2*th cent. A.D.* ?).

Registers that the (image of the) goddess for the sleeping chamber (*paḷḷi-aṟai*) and of Kshētrapāla-Piḷḷaiyār in the temple of Ammaiyappīśvaram-Uḍaiya-Nāyaṉār are the gifts of one Aṇaippāḍi-Uḍaiyāṉ Pālaṉ.

NA-495

Ref.: *ARE*, 1921, no. 199; *Ibid*, part ii, para 24.

On the south wall of the same shrine.

Tamil.

Chōḷa; Tribh. Rājarājadēva (*Rājaraja III*), r.y. 41, Puraṭṭāśi = *A.D.* 1257.

Registers a gift of ten *paṇam* received by Āṟṟuḷāṉ-[Tāṉai]-āḷum-Piḷḷai for maintaining a twilight lamp in the temple.

KARUMBŪR

NA-496

Ref.: *ARE*, 1921, no. 187.

On a stone in a coconut garden to the north of the village.

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[1] This measuring rod was in vogue during 10th cent. A. D. (Cf. *ARE*, 1921, no. 156, a record of Pārthivēndravarmaṉ from Kāvaṉūr).

Tamil; damaged at the end.

——; ——, r.y.——*Ś*. 885 = *A.D.* 963.

Seems to refer to a gift of gold and paddy by a private individual for worship on the new and full-moon days in the temple of Tiruppāṟkkaṭṭidēva at Udayachandramaṅgalam.

KĀVAṆŪR[1]

NA-497

Ref.: *ARE*, 1921, no. 157.

On the west wall of the Kailāsanāthasvāmin temple.

Tamil; damaged.

——; ——, r.y.—— *Ś*. 85[·]: (*A.D.* 928—37).

Seems to record a sale of land by the assembly of Kāvaṇūr.[1]

NA-498

Ref.: *ARE*, 1921, no. 161.

On a pillar[1] in the *maṇḍapa* in the same temple.

Tamil; highly damaged.

Chōḷa; *Madirai*[*koṇḍa*-Parakē [sarivarmaṉ], (*Parāntaka I*), r.y.[3]3 = *A.D.* 940.

Registers a gift a 400 *kuḻi* of land to the deity Śrī[da]rapurattu-Perumāḷ by one of the members of the assembly for a perpetual lamp.

NA-499

Ref.: *ARE*, 1921, no. 160.

On the north and west walls of the same temple.

Sanskrit and Tamil; Grantha and Tamil; built in at the beginning.

Chōḷa; Parakēsarivarmaṉ 'who took the head of Vīra-Pāṇḍya' (*Āditya II Karikāla*), r.y. 3 = *c A.D.* 967-8.

Refers to a gift of 400 *kuḻi* of waste land. The assembly of Kāvaṇūr undertook to reclaim the same for providing daily night offerings to the deity Pulibhagavadēva.

Another gift of 800 *kuḻi* of land which had also to be reclaimed is mentioned for lamp service during the three services in the temple and for maintaining a resident guard (*parikalam*) to keep watch in the temple.

NA-500

Ref.: *ARE*, 1921, no. 159; *Ibid*, part ii, para 60.

In the same place.

Tamil; built in at the beginning and at the end.

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[1] This place contains inscriptions belonging to Kaṉṉaradēva (Kṛishṇa III), Pārthivēndravarmaṉ and Āditya II Karikāla, all belonging to almost the same period and are therefore useful for discussing the chronology of their occupation of the area.

[1] It is surmised that this pillar which contains the record might have found its way into this Śiva temple from the neighbouring Perumāḷ temple.

Rāshṭrakūṭa; Kaṉṉaradēva 'who took [Kach]chi and Tañjai' (*Kṛishṇa* III), r.y. 28=*A.D*. 967.

Seems to register an agreement (*vyavasthai*) by the assembly of Kāvaṉūr in Mīyāṟu-nāḍu. The record appears to say that the seller and the purchaser, and the mortgagor and the mortgagee of lands must be of the same community.

NA-501

Ref.: *ARE*, 1921, no. 156.

On the north wall of the same temple.

Sanskrit and Tamil; Grantha and Tamil.

Chōḷa (?); Pārthivēndrātipativarmaṉ 'who took the head of Vīra-Pāṇḍya' (*Pārthivēndravarmaṉ*), r.y. 13=*c A.D.* 969.

Registers the sale of 1000 *kuḷi* of land near the tank by the assembly of Kāvaṉūṟ, in Mīyāṟu-nāḍu, to Vayiramēghaṉ *alias* Toruvatti-Peruntaṭṭāṉ. The donor made a gift of the land for the maintenance of the tank. The measuring rod *kaḍi[gai]-kaḷattu-kōl* is mentioned.

NA-502

Ref.: *ARE*, 1921, no. 158; *SII*, xiii, no. 262.

On the west wall of the same temple.

Sanskrit and Tamil; Grantha and Tamil; 4 lines; damaged.

Chōḷa; [Rājakē]sarivarmaṉ (*Sundara-Chōḷa* ?), r.y. 16=(*c A.D.* 972).

Records a gift of 400 *kuḷi* of land by Kurōvi Chaṉṉaya-kramavittasarvakratukkaḷ, a member of the *āḷuṅgaṇam* of the village for a perpertual lamp to be burnt in the temple of Pulippagavadēvar at Kavaṉūr in Mīyāṟū-nāḍu. The *sabhā* of Kāvaṉūr undertook to maintain the gift permanently. The measuring rod called *kaḍikaikkaḷattukōl* is mentioned.

NA-503

Ref.: *ARE*, 1921, no. 162.

On a stone built into the floor of the shrine of the goddess in the same temple.

Tamil; fragmentary.

Chōḷa; Tribh. Rājarājadēva(*Rājarāja III*), r.y. 3[6]=*A.D*. 1252.

Details not available.

NA-504

Ref.: *ARE*, 1921. no. 164.

On a stone above the entrance into the central shrine of the same temple.

Tamil; beginning and end built in.

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States that the temple (?) is the gift of Vayiriyaḍigaḷ *alias* Kōrkaṇṇaṉ.

KĪḶ-MUṬṬUGŪR

NA-505

Ref.: *ARE*, 1887, no 66; *Ibid*, 1887, no. 119; *SII*, i, no. 134; *EI*, iv, no. 52, p. 360.

On a stone slab found in a field of the village.[1]

Tamil, 8 lines.

Pallava (?); Viśeya-Naraisiṅga-parumar, r.y. 3.

Records the death of Atimattar Marugaṉ, an inhabitant of Pākkam and a servant of Valimadura, the chief of Tagaḍūr-nāḍu ruling over the northern bank (of the river) in Viṉṟu-nāḍu, after rescuing the cattle of Mukkuṭṭūr from Śaṉmadura.

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[1] Now deposited in Government Museum, Egmore, Madras. Only first two lines are published in *SII*, i. A warrior is sculptured in relief below the record.

NA-506

Ref.: *ARE*, 1887, no. 67; *Ibid*, 1896, no. 3; *SII*, i, no. 135; *EI*, iv, no. 22A, p. 178.

On a stone slab, found in a field[1], containing a bas-relief representing an elephant and a bird, probably a goose flanked by two lamps.

Tamil, 9 lines; Tamil and Vaṭṭeḻuttu.

Pallava[2] (?) Viśeya-Naraśiṅgaparumar, r.y. 18.

Records gift of certain wet and dry lands and a house site situated in Mukkuḍūr and some money, as *brahmadēya*, by Saṉmaduraṉ to his servant Vāranda Sāttaiyaṉār.

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[1] Now deposited in the Government Museum, Egmore, Madras.

[2] Dr. E. Hultzsch takes the king to be a Western Gaṅga, since the elephant and the goose devices were found on the banner of the Western Gaṅgas.

NA-507

Ref.: *ARE*, 1887, no. 68; *Ibid*, 1896, no. 1; *SII*, i, no. 136; *EI*, iv, no. 22B, p. 179.

On a stone slab, found in the same field,[1] bearing in bas-relief a warrior and a quadraped (Horse).

Tamil, 12 lines.

Chōḻa; Parakēsarivarmaṉ 'who took Madurai' (*Parāntaka I*), r.y. 29=*A.D.* 936.

Records the death of Vadunavāraṉ Varadaṉ-Tāṇḍaṉ in recovering cattle during a cattle raid on the village by Perumānaḍigaḷ.[2]

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[1] This is also kept in Government Museum, Egmore, Madras.

[2] Since 'Perumānaḍi' was a title borne by the Western Gaṅga kings, the *Perumānaḍigaḷ* of the present record may be taken to be a Western Gaṅga.

NA-508

Ref.: *ARE*, 1887, no. 69; *Ibid*, 1896, no. 2: *SII*, i, no. 137; *EI*, iv, no. 22 C,p. 179.

On another slab in the same field,[1] bearing in bas-relief the figure of a man fighting with a tiger.

Tamil, 12 lines.

Chōḻa; Parakēsarivarmaṉ 'who took Madurai' (*Pcrāntaka I*), r.y. 32=*A.D.* 939.

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[1] This is also in the Government Museum, Egmore, Madras.

Records the slab was set up as a *kaṉṉāḍu*[2] (hero-stone) in memory of Kumāra-Nandai Puḻalappaṉ of Mukkuṭṭūr on the northern bank (*vaḍa-karai*) who died due to stabbing.

KUḶIDIKKI

NA-509

Ref.: *ARE*, 1921, no. 154; *EI*, xxii, no. 18, pp. 110-3; *TASSI*, 1958-9, pp. 15-24.
On a hero stone fixed near the river Pālāṟu.
Tamil.
Pallava; Vijaya - Nandīśvaravarmaṉ (*Nandivarmaṉ II Pallavamalla*), r.y. 52= *A.D.* 783.

Records that this is the *kaṉṉāḍu* (hero-stone) set up by Peruṅgaṅgar, (Gaṅga king) in memory of *Gaṅgadiyaraiyar*' the chief of *Kaṟkāṭṭūr* who died while fighting at the instance *Vāṇaraiyar* on the occasion when the army of *Vallavaraiyaṉ*[1] came against the Perumānaḍigaḷ (*i.e.*, the Pallava king) and besieged the fortress of *Veṇkuḻikkōṭṭai*,

KUMARAMAṄGALAM

NA-510

Ref.: *ARE*, 1921, no. 186; *Ibid*, part ii, p. 94.
On a hero-stone to the west of the village.
Tamil.
Chōḻa; *Madiraikoṇḍa*-Parakésarivarmaṉ *Parāntaka I*), r.y. 30=*A.D.* 937.

Records the death of Manukulaṉ, son of Aḍuppa. . . . nagar [I]ḷakāmuṇḍaṉ in a cattle-raid (*erumaitoṟu*) after recovery of the cattle.

MĒLPAṬṬI

NA-511

Ref.: *ARE*, 1921, no. 171; *EI*, xxiii, no. 22, pp. 143-7.
On a hero-stone set up in a field to the north of the railway station.
Tamil, 7 lines.
Pallava; Vijaya-*Kampavikramavarmaṉ*, r.y. 10=*c A.D.* 879(?).

Records the fight and the death of the *Kāvidi* 'who took Perunagar', who was a soldier of *Vāṇaraiyar* (the Bāṇa chief), when the army of *Pirudi-Gaṅgaraiyar*[1] was stationed at Kāvaṇṇūr in Mīyaṟu-nāḍu (a s.d. of) Paḍuvūrkōṭṭam.

MŌRIJŌNA

NA-512

Ref.: *ARE*. 1921, no. 178; *SII*, xii, no 127.
On a rock to the south of the village.

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[2] *Kaṉṉāḍu*, which was mistakenly read as *Karai-nāḍu*, is clearly legible in the photograph of the record.

[1] Vallavaraiyaṉ (*i.e.*, the Rāshṭrakūṭa king) may be identified with Dhurva Dhārāvarsha (*c* A.D. 780—92).

[1] He may be identified with the chief Mahādēva of Paṅgaḷa-nāḍu, who figures in other epigraphs of the same king.

Tamil (verse), 6 lines.

(Later Pallava); (*Kōpperuñjiṅga I*), r.y. ——: (*acc. A.D.* 1231).

This inscription consists of a single Tamil verse in the *Kaṭṭaḷaikkalittuṟai* metre praising *Pallavāṇḍār alias Vīravīraṉ-Kāḍavarāyar*, 'who conquered Toṇḍaimaṇḍalam' and who was the *son of Kūḍal-Āḷappiṟandār*.[1]

MŪṄGILPAṬṬU

NA-513

Ref.: *ARE*, 1921 no. 140.

On a stone fixed in the field near the Prasaṉṉa-Veṅkaṭēśvara Perumāḷ temple.

Tamil.

Pāṇḍya; Tribh. *Jaṭāvarmaṉ Sundara-Pāṇḍyadēva*, r.y. 17: (*c* 13th cent. A.D.).

Registers the *sarvāmanya* gift of Mūṅgiṟpaṭṭu *alias* Iḍaṅgiḻi-Kāmanallūr, to Chōḻagaṅgadēvaṉ.

NELLŪRPĒṬṬAI (NELLOREPĒṬ)

NA-514

Ref.: *ARE*, 1921, no. 130.

Round the *nandi maṇḍapa* near the *dhvajastamba* in the Bālaśārdūlēśvara temple.

Tamil; several stones are missing in the middle.

Chōḻa; [Rāja]kēsarivarmaṉ *alias* Kulōtt-[uṅga-Chōḻā]dēva (*Kulōttuṅga I*), r.y. 5=*A.D.* 1075.

Commences with the historical introduction *Pugaḻśūḻnda puṇari* etc., of the inscription of the king. Appears to record a gift of 90 sheep for a perpetual lamp to the temple of Kāppuḷīśvaram at Nallūr *alias* Jayaṅgoṇḍachōḻa-chaturvēdimaṅgalam.

OḌḌANTĀṄGAL

NA-515

Ref.: *ARE*, 1921, no. 206.

On a slab set up in a field to the east of the village.

Tamil; damaged in the middle and at the end.

Chōḻā; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 23=*A.D.* 930.

Records gift of certain land as *ērippaṭṭi* for repairing the breaches of the tank in Tūnāḍu.

PASUMĀTTŪR

NA-516

Ref.: *ARE*, 1921, no. 165.

On the north and west walls of the Paśupatīśvara temple.

Tamil; beginning built in and stones missing.

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[1] The same verse also found as the third verse in the Atti record of Pallavāṇḍār *alias* Kāḍavarāyar (see *SII*, xii, no. 125) and hence this record may be assigned to the same chief.

Seems to register a provision for night offerings and two lamps to the god.

PERIYAVARIKKAM

NA-517

Ref.: *ARE*, 1921, no. 180; *Ibid*, part ii, para 25.

On a slab fixed in the tank-weir at the village.

Tamil.

Chōḷa; *Madiraikoṇḍa*-Parakēsarivarmaṉ (*Parāntaka I*), r.y. 28=*A.D.* 935.

Records a gift of 500 *kuḻi* of land by the assembly to the wife and children of a hero called Sāmi-Nāyakaṉ who died in a cattle-raid in Varikkiyam *alias* Chandrādityamaṅgalam. It is said that the hero took part in one of the *attacks led by the prince Rājakēsarivarmaṉ Paṭṭakēsari*.[1]

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[1] Perhaps the crown-prince.

NA-518

Ref.: *ARE*, 1921, no. 181.

On another slab fixed in a field near the tank-weir.

Tamil.

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Seems to record a gift for offerings and worship in a *maṭha* at Vriñchipuram.

POGAḶŪR

NA-519

Ref.: *ARE*, 1921, no. 145; *Ibid*, part ii, para 60.

On a hero-stone at the base of the hill.

Tamil.

Rāshṭrakūṭa; Kaṉṉaradēva (*Kṛishṇa III*), r.y. 24=*A.D.* 963.

Records the death of *Barāṉ Daṉakaṇḍaṉ* in the front rank in a cattle-raid at Pugaḷūr.

NA-520

Ref.: *ARE*, 1921, no. 146.

On another hero-stone in the same place.

Tamil.

——; ——, r.y. 8

Seems to mention that this stone was set up by one [Pa][1]lluvaṉ.

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[1] Probably *Pa* may be read as *Va*.

RĀJAKKAL

NA-521

Ref.: *ARE*, 1921, no. 172.

On a rock locally known as "Emmāṅkal" to the south of the village.

Tamil.

Chōḷa; Rājakēsarivarmaṉ *alias* Rāja-[rāja]dēva (*Rājāraja I*), r.y. 29=*A.D.* 1014.

Begins with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Records a gift of 600½ *kuḷi*[1] of land for offerings to the deity on Agastīśvara during three services by the residents of Eḷādaḷēl in Kīḷ-Aḍaiyāṟai-nāḍu in Perumbāṇappāḍi in Jayaṅgoṇḍa chōḷamaṇḍalam. Mentions the measuring rod *kaḍigaikaḷattukōl*.

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[1] There seems to be a mistake in the total of 600½ *kuḷi*.

NA-522

Ref.: *ARE*, 1921, no. 173.
On the same rock.
Tamil; engraved in continuation of the previous record.[1]
Chōḷa; [Rājarājadēva] (*Rājarāja I*), r.y. 29=*A.D.* 1014.

Registers gift of 1,738 *kuḷi* of land, free of taxes for conducting the *śrībali* ceremony in the temple of Mahādēva. Mentions the measuring rod *Śishēṇaṉ-padiṉaṟujāṉkōl*.

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[1] No. NA-521 above.

ŚEṄKUṆṚAM

NA-523

Ref.: *ARE*, 1921, no. 149.
On the north wall of the deserted Īśvara temple.
Tamil.
Chōḷa; Rājakēsarivarmaṉ *alias* Rājarājadēva (*Rājarāja I*), r.y. 29=*A.D.* 1014.

Commences with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Records gift of 20 *poṉ* by [Dvē]daigōmapuram Dāmōdara Bhaṭṭa of Kaḍalaṅguḍi, in Rājēndrasiṁhavaḷanāḍu, a district of Chōḷa-maṇḍalam, to the merchants of Jayaṅgoṇḍa-chōḷapuram, a city in Āndi-nāḍu, a s.d. of Perumbāṇappāḍi in Jayaṅgoṇḍachōḷamaṇḍalam for purchasing 180 sheep at the rate of nine sheep per *kāśu* for a perpetual lamp in the temple of Jayaṅgoṇḍachōḷīśvara. Mentions the liquid measure called *jayaṅgoṇḍachōḷaraiyaṉ*.

NA-524

Ref.: *ARE*, 1921, no. 151.
On the east and north walls of the same temple.
Tamil.
Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadēva (*Rājēndra I*), r.y. 5=*A.D.* 1017.

Begins with the historical introduction *Tirumaṉṉivaḷara*, etc., of the inscription of the king. Registers gift of 20 *kaḷañju* of gold by a private individual for two perpetual lamps to the temple of Jayṅgoṇḍachōḷīśvara. Mentions the liquid measure *arumoḷidēvaṉ*.

NA-525

Ref.: *ARE*, 1921; no. 152.
On the north and west walls of the same temple.
Tamil.
Chōḷa; Parakēasrivarmaṉ *alias* Rājēndra-Chōḷadēva (*Rājēndra I*), r.y. 7=*A.D.* 1019.

Commences with the historical introduction *Tirumaṉṉivaḷara*, etc., of the inscription of the king. Records a gift of land, free of taxes, to the Jayaṅgoṇḍachōḻīśvara temple by the merchants assembled in the hall (built by) the supervisor of Vikkūr *alias* Jayaṅgoṇḍachōḻapuram in Āndi-nāḍu, a district of Perumbā-ṇappāḍi in Jayaṅgoṇḍachōḻamaṇḍalam. The details of expenditure for the temple are also noted.

NA-526

Ref.: *ARE*, 1921, no. 150.

On the east wall of the same temple.

Tamil; fragmentary.

Chōḻa; *Vikrama-Chōḻadēva*, r.y. 5= *A.D.* 1123.

Seems to record a gift of lamp.

ŚEṆŪR

NA-527

Ref.: *ARE*, 191[illegible], no. 394; *Ibid*, part ii, para 22.

On the north and west wall of the Agastyēśvara temple.

Tamil; damaged.

Chōḻa; Rājarāja - Rājakēsarivarmaṉ (*Rājarāja I*), r.y. 20=*A.D.* 1005.

Records a gift of land to the temple of Tiruvagattīśuradēva, and Tirumēṟṟaḷidēva, on account of the drummers who beat drums during the *śrībali* ceremony. The historical introduction of this record is a unique one and mentions that the king destroyed the town of Madurai, conquered the haughty kings of Kollam, Kolladēśam and Koḍuṅ-gōḷūr and that the kings of the sea (*kaḍalaraiśar*) waited on him. He received, further, the epithets Teṉṉaparākramaṉ and Kīrttiparākramaṉ-Chōḻaṉ.[1]

TIRUMAṆI

NA-528

Ref.: *ARE*, 1921, no. 188; *Ibid*, part ii, p. 99.

On the west and south walls of the deserted Perumāḷ temple.

Tamil.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 38=*A.D.* 1254.

Records *the order of the king* confirming the order of his son granting land for the formation of a village with suitable alterations for extending the lake on the northern side. This grant was ordered to be engraved on stone in the Perumāḷ temple by the residents of Rājarājaviṇṇagar.

TIRUVALLAM

NA-529

Ref.: *ARE*, 1889, no. 76; *SII*, iii, no. 42.

On a large boulder in the bed of the

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[1] The Tiruvālaṅgāḍu plates also refer to his conquest of the Pāṇḍya Amarabhujaṅga and the invasion of Paraśurāma's country

Nīva river,[1] one mile north-east of Tiruvallam.

Sanskrit and Tamil; Grantha and Tamil 16 lines.

Pallava; Viśaiya Nandivikiramaparumaṉ (*Nandivarmaṉ II Pallavamalla*), r.y. 62= A.D. 793.

Records that when *Māval-Vāṇarāyar*[2] was ruling over Vaḍugavaḻi-12,000, a goldsmith called Aridīraṉ, the son of Mādaṉ, a resident of Kīḻagam in Aḷiṅgaṇapākkam in Ūṟṟukkāṭṭu-kōṭṭam granted some *paṭṭi* of land in Aḻiñchiṟkalam, the son of Iḷaṅkiḻavar, to the temple Vaḍaśikarakōyil at Vāṇapuram, which he renovated. Māvali-Vāṇarāyar confirmed the grant after circumambulating the hamlet.

The imprecation at the end states that those who caused destruction to the endowment share would incur the sin of killing *kaḍigai-ēḻāyiravar* and pay a fine of 1,000 *kāṇam* to the temple(?).

NA-530

Ref.: *ARE*, 1897, no. 304; *SII*, vi, no. 282.

On a slab built into the floor of the Bilvanāthēśvara temple.

Tamil, 16 lines; damaged and obstructed by a pillar.

Pallava; Vijaya Nan[divikramavarmaṇ] (*Nandivarmaṉ III*), r.y. 17=*A.D.* 863.

Registers gift of four *paṭṭi* of land by *Viṇaiyādityaṉ the son of Moṇḍiyār*, a resident of Iḷaiyaṉūr in Iḷaiyaṉūrnāḍū for daily provisions of rice and ghee for *oḷukkavi* offerings to the god Tikkāli-Aḍigaḷ. The offerings included rice, one *āḷākku* of ghee and the flower *toṇḍai*. The gift land [four] *paṭṭi* was left under the care of [four] persons.

NA-531

Ref.: *ARE*, 1890, no. 1 (A); *SII*, iii, no. 43.

On the north wall of the *mahā-maṇḍapa* in the same temple.

Tamil, 46 lines.

Pallava; Vijaya Nandivikramavarmaṇ (*Nandivarmaṉ III*), r.y. 17=*A.D.* 863.

States that the record is a copy of an earlier one. Records that *at the request of Māvali - Vāṇarāyaṉ alias Vikramāditta-Vāṇarāyaṉ*[1], the village of Viḍēlviḍugu-Vikramāditta-chaturvēdimaṅgalam, which was formed by clubbing together Amaruṇṟimaṅgalam (a *dēvadāna* of the Paramēśvara temple at Tikkālivallam) Aimbūṇi and Viḷattūr, was granted to the above temple, *by the order of Kāḍupaṭṭit-Tamiḻ-appērarayaṉ*.[2]

The *sabhā* of the granted village was

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[1] A tributary of Pālāṟu.

[2] Perhaps same as Bāṇa Jayanandivarmaṉ or Nandivarmaṉ (*c* A.D. 770—95).

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[1] He may be identified with the Bāṇā chief Bāṇāvidyādhara (*c* A.D. 850–95).

[2] Probably same as Viḍēlviḍugu Kāḍu paṭṭī Tamiḻapp raraiyaṉ mentioned in the Bāhūr plates of Nṛīpatuṅgavarmaṇ (see *EI*, xviii, no. 2).

obliged to pay the 2,000 *kāḍi* of paddy and 20 *kaḻañju* of gold, which had been paid by the village of Amaruṇṟi-maṅgalam formerly to god Paramēśvara of Tikkālivallam. The paddy and gold were to be used for sacred food offerings, feeding the *śivabrāhmaṇas* beating the drums, supplying flowers for the god, singing the *tiruppadiyam*[3], burning of perpetual lamps, anointing the idol, burning incense, making repairs, etc., in the temple. All the three villages mentioned above and Tikkālivallam were situated in Mīyaṟu-nāḍu, a s.d. of Paḍuvūrk-kōṭṭam.

NA-532

Ref.: *ARE*, 1890, no. 1; *SII*, iii, no. 44.

In the same place.

Tamil; 26 lines.

Bāṇa; Mahāvali-Bāṇarāja (*Vikramāditya I Jayamēru* ?), r.y.——, *Ś*.810 = *A.D.* 888.

Records that the *sabhā* of Vaṇṇipēḍu *alias* Raṇavikkirama-chaturvēdimaṅgalam in Kāṟai-nāḍu of Paḍuvūrk-kōṭṭam received 25 *kaḻañju* of gold from Mādava-krama-vittaṉ of Vaḍachēri-Ettukūr, a hamlet on the east of Kāviripākkam *alias* Amaṇi-nārāyaṇa chaturvēdimaṅgalam in Paḍuvūrk kōṭṭam and undertook to supply oil for a perpetual lamp in the temple of Perumānaḍigaḷ at Tīkkālivallam in Mīyāṟu-nāḍu in the same *kōṭṭaṁ*. The *sabhā* agreed to pay five *kaḻañju* of gold daily as *maṇṟupāḍu* to the *dhanmāsanam* for default and to maintain the charity subsequently without default.

NA-533

Ref.: *ARE*, 1889, no. 78; *SII*, iii, no. 48.

On the west wall of the central shrine in the same temple.

Tamil, 6 lines.

Bāṇa; Vāṇavidyādhararājar *alias* Vāṇarāyar (*Vikramāditya I Jayamēru* ?), r.y. ——: (*acc. c A.D.* 850).

Records a gift of 40 *kaḻañju* of gold, for a camphor lamp and a perpetual lamp in the temple of Tīkkālipperumānaḍigaḷ, by *Kundavvai alias Vāṇamahādēviyār, the queen of Vāṇavidyādhararājar* and *the daughter of Pratipati-Araiyar*[1] who was the son of Sivamahārājapperumānaḍigaḷ, *alias* [Konguṇivarma]-dharma-mahārāja, the lord of Kuvaḷālapura.[2] The *sabhā* of Tīkkāli-Vallam received the amount and vowed to maintain the charity without fail. In case of failure, they agreed to pay a daily fine of five *kaḻañju* of gold in the *dharmāsana*. At the end it is said that as the land assigned for the charity was badly affected by weather, the *sabhā* assigned only one oil lamp for burning.[3]

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[3] The inscription furnishes the earliest mention of *Tiruppadiyam*.

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[1] (*i.e.*) Western Gaṅga Pṛithvīpati.

[2] Wrongly written as Nipuṇilapura.

[3] The Bāṇa chief Vāṇavidyādhara Vikramāditya I figures as a feudatory of Nandivarmaṉ III in A.D. 863 (NA-531) and became independent later. In A.D. 888 (NA-532) he issued, an independent record.

NA-534

Ref.: *ARE*, 1889, no 77; *SII*, iii, no. 47.

In the same place.

Tamil, 4 lines.

Bāṇa; Vāṇavidyādhara *alias* Vāṇarāyar (*Vikramāditya I Jayamēru* ?), r.y.——: (*acc. c A.D.* 850).

It is first stated that this record was copied from an earlier one when the central shrine (*śrī-vimāṉam*) of the temple was dismantled. Records a gift of 20 *kaḷañju* of gold, for a perpetual lamp in the temple of Perumānaḍigaḷ at Tīkkāli-Vallam by *the queen of Vāṇavidyādhara alias Vāṇārāyar, called Vāṇamahādēviyār, who was the daughter of Pratipati-Araiyar*, son of Śivamahārājapperumānaḍigaḷ *alias* Ko[ṅ]-guṇidharma-mahārāja, the lord of Kuvaḷālapura,[1] given to the *sabhā* of the village who undertook to maintain the charity. They also agreed to pay, on default, a fine of five *kaḷañju* per day to the *Paṉmāhēśvaras*.

NA-535

Ref.: *ARE*, 1897, no. 298; *SII*, iii, no. 46.

On a stone built into the floor of the same temple.

Tamil, 8 lines.

Bāṇa; Vāṇavidyādhara-vāṇarāyar (*Vikramāditya I Jayamēru*?), r.y.—: (*acc. c A.D.* 850).

Records gift of 20 *kaḷañju* of gold, by the queen (*Māḷēviyār*) of the Bāṇa king, for (burning) a perpetual lamp in the temple of Perumānaḍigaḷ at Tīkkālivallam. The *sabhā* of the village, entrusted with the charity, assured to maintain it, failing which it agreed to pay a fine of five *kaḷañju* of gold daily.

NA-536

Ref.: *ARE*, 1890, no. 12; *SII*, iii, no. 45.

On the south wall of the central shrine in the Bilvanāthēśvara temple.

Tamil, 5 lines.

Bāṇa; Mahāvali-vāṇarāyar (*Vikramāditya I Jayamēru*?), r.y.—: (*acc. c A.D.* 850).

Records that a gift of 40 *kaḷañju* of gold by *Chōḷiyavaraiyaṉ alias Mahābharaṇaṉ of Iraiyāṉchērippoṉpaḍukuṭṭam*, a part of Kachchippēḍu for sacred food-offerings and perpetual lamp in the temple of god Perumānaḍigaḷ at Tīykkālivallam in Mīyāṟu-nāḍu. The *sabhā* of Tīkkālivallam received the gold and agreed to maintain the charity. It also provided (in lieu of the gold) 1,300 *kuḻi* of land for the food-offerings and perpetual lamp and 400 *kuḻi* of land for the worshipping priest (Śiva-brāhmaṇa).

NA-537

Ref.: *ARE*, 1890, no. 10; *SII*, iii, no. 49.

On the south wall of the same temple.

Tamil, 12 lines.

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[1] Kuvaḷālapura is written as Kuṉilapura apparently due to the misreading of the copyist.

Chōḷa; Rājarājakēsarivarmaṉ (*Rājarāja I*), r.y. 7, Aiyppaśi, Paurṇamāśī, Vishu and lunar eclipse=26 *September, A.D.* 991.

Records that when *Madhurāntakaṉ Gaṇḍarādittaṉār* visited the temple of god Tīkkāli-Āḻvār for offering worship to the god with the oblation of a thousand jars of water, he observed that the offerings in the temple had been reduced to a minimum and that the temple lamps were only feebly burning and so called for the *śiva-brāhmaṇas* of the temple and the *sabhā* of Tikkāli-Vallam and asked them for a detailed statement of the temple revenue[1] (*āyam*) and expenditure (*vyayām*). Tikkāli-Vallam was in Mīyāṟu-nāḍū, a s.d. of Paḍuvūr-kōṭṭam. Other details are lost.

NA-538

Ref.: *ARE*, 1890, no. 8; *SII*, iii, no. 50.

On the west wall of the same temple.

Tamil, 18 lines.

Chōḷa; Rājarājakēsarivarmaṉ (*Rājarāja I*), r.y. 7=*A.D.* 992.

Records that one *Vikramādittaṉ alias Kīrtimārtāṇḍa Brahmādhirājar*, a *śiva-brāhmaṇa* of Naratuṅga-chaturvēdi-maṅgalam in Kārai-nāḍu, a s.d. of Paḍuvūr-kōṭṭam, set up an image of Uma-Bhaṭṭāraki and provided for a perpetual lamp and food-offerings in the temple of Tirutikkāli-Āḻvār, by purchasing 1,700 *kuḻi* of land from the *sabhā* of Mandiram (*alias* Jayamēru-Śrīkaraṇamaṅgalam in Tūynāḍu) and making it over to the temple authorities.

NA-539

Ref.: *ARE*, 1921, no. 218; *Ibid*, part ii, p. 100.

On the west wall of the central shrine in the same temple.

Tamil.

Chōḷa; Rājarājakērasivarmaṉ (*Rājarāja I*), r.y. 7=*A.D.* 992.

Registers the details of expenditure for 74 *kaḻañju* of gold levied as a fine from the *śivabrāhmaṇas* for misappropiating the temple lands. It is stated that *Maḍurāntakaṉ Gaṇḍarādittaṉār* who inspected the temple accounts made the above compensatory fine, and added seven *kaḻañju* and five *mañjāḍi* to make up the deficit. The full amount was deposited with the assembly of Mandiram *alias* Jayamēru-Śrīkaraṇa-maṅgalam, a *dēvadāna* and *brahmadēya* of Tūy-nāḍu. The interest collected at the rate of ⅛ *kaḻañju* per *kaḻañju* per annum was left with the *śiva-brāhmaṇas* of the temple for conducting certain festivals in Mārgaḻi and providing sacred offerings to the deity.

NA-540

Ref.: *ARE*, 1921, no. 213.

On the north wall of the same shrine.

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[1] The statement of revenue and expenditure that had been engraved on stone are referred to in an inscription of Rājēndra-Chōḷā dated in his fourth year from the same place (Vide no. NA-554 below).

Tamil.

Chōḻa; Rājakēsarivarmaṉ 'who destroyed the ships at Kāndaḷūr-Śālai' (*Rājarāja I*), r.y. 10=*A.D.* 995.

Records a gift of land by *Paramaṉ Kuñjaramallaṉ alias Rājaśikhāmaṇi-Pallavaraiyaṉ, the headman of Kurukāḍi* after purchasing it from the residents of Vāṇapuram (modern Bāṇavaram). The object of the gift was to provide for the maintenance of the conductors and servants of the *śrībali* in the temple of Tiruttīkkāli-Āḻvār at Tīkkālivallam in Mīyāṟunāḍu, a s.d. of Paḍuvūrkōṭṭam.

NA-541

Ref.: *ARE*, 1921, no. 210.

In the same place.

Tamil.

Chōḻa; Rājakēsarivarmaṉ 'who destroyed the ships at Śālai' (*Rājaraja I*), r.y. 13=*A.D.* 998.

Records the gift at the instance of the assembly of Tiruvallam of certain ornaments to the temple of Tiruttīkkāli-Āḻvar including one *tāli* (sacred string and pendant) (for the goddess) out of 40 *kaḷañju* and seven *mañjāḍi* of pure gold that had accumulated in the treasury from different sources. Mentions also the gift of a lamp and a jewelled *ornament made by Mummuḍichōḷā-Pōśar.*

NA-542

Ref.: *ARE*, 1921, no. 209.

In the same place.

Tamil.

Chōḻa; Rājakēsarivarmaṉ 'who destroyed the ships at Kāndaḷūr-Śālai' (*Rājarāja I*), r.y. 13=*A.D.* 998.

Records a gift of six *mā* of land, free of taxes, to the (Śiva) temple at Tiruvallam by the assembly of Tiruvallam in the regime of *Araisūruḍai yāṉ Īrāyiravaṉ Pallavarayaṉ alias Mummuḍichōḷa-Pōśar* for burning four lamps during the three *śandhi* of the day.

NA-543

Ref : *ARE*, 1921, no. 208.

In the same place.

Tamil.

Chōḻa; Rājakēsarivarmaṉ 'who destroyed the ships at Kāndaḷur-Śālai'(*Rājarāja I*), r.y. 13=*A.D.* 998.

Records that *Araśūruḍaiyāṉ Īrāyiravaṉ Pallavarayaṉ alias Mummuḍichōḷa-Pōśaṉ*, the supervisor of the temple of Tiruttīkkāli-Āḻvār at Tīkkālivallam in Mīyāṟunāḍu, a s.d. of Paḍuvūr-kōṭṭam, finding that one of the members of the *gaṇattār* of the village had received 25 *poṉ* properly weighed by the standard weight called *dharmakaṭṭaḷai-tuḷai niṟai* for burning a perpetual lamp founded by Śiṅgapirāṭṭiyār and that his nephew (or son-in-law) (*maru magaṉ*) Śarvaḍichchḍaṅgavi had neglected to maintain the lamp, now made a gift of 600 *kuḷi* of his land for continuing the charity.

NA-544

Ref.: *ARE*, 1921, no. 212.

In the same place.

Tamil; damaged.

Chōḻa; Rājarājakēsarivarmaṉ 'who destroyed the ships at Śālai' (*Rājarāja I*), r.y. 13=*A. D.* 998.

Seems to record a gift of a silver *kachchōḻam* to the deity of the Tiruvallam temple.

NA-545

Ref.: *ARE*, 1921, no. 216.

In the same place.

Tamil; last portion built in.

Chōḻa; Rājarājakēsarivarmaṉ 'who destroyed the ships at Kāṇḍaḻūr-Śālai' (*Rājarāja I*), r.y. 13=*A.D.* 998.

Records gift of 11 *kaḻañju* of gold to Tīkkāli-Āḻvār for conducting the *Pavitrārōhaṇa* festival by *Īrāyira-Pallavaraiyaṉ alias Mummuḍichōḻa-Pōśar of Araiśūr*, in Teṉkarai-Pāmbuṇi-kūṟṟam, a s. d. of Chōḻa-nāḍu.

NA-546

Ref.: *ARE*, 1890, no. 11; *SII*, iii. no. 51.

On the north wall of the same temple.

Tamil, 6 lines.

Chōḻa; Rājarājakēsarivarmaṉ (*Rājarāja I*), r.y. 16=*A.D.* 1001.

Begins with the historical introduction *Tiurmagaḷ pōla*, etc., of the inscription of the king. Records that the *ūr* of Vāṇapuram sold 700 *kuḻi* of land to *Śivamahārāja-Tiruvaiyam Śaṅkaradēvaṉ*[1] who made it over as *archanābhōga* to the temple Tiruvaiyya-Īśuvam (lying) to the south of the temple of god Tiruttīkkāli-Perumāṉ temple at Tīkkāli-vallam. *Śivamahārāja is given the attributes Koṅguṇivarma-mahārāja and Kuvaḷālapura-paramēśvara.*

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[1] Śaṅkara was evidently the Vaidumba chief. (Cf. no. NA-552 below).

NA-547

Ref.: *ARE* 1921, no. 238.

On the south wall of the Nakulēśvara shrine in the Bilvanāthēśvara temple.

Tamil; damaged.

Chōḻa; Rājarājakēsarivarmaṉ *alias* Rājarājadēva (*Rājarāja I*), r.y.[2] 1=*A.D.* 1006.

Commences with the introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Records sale of land to the temple Rājarājaīśvaram within the temple of god Tiru-Tīkkāli-Āḻvār for feeding brāhmaṇas. The king's officer *Araiśūruḍaiyāṉ Īrāyiravaṉ Pallavaṉ alias Mummuḍichchōḻa-Pōśaṉ* is mentioned.

NA-548

Ref.: *ARE*, 1890, no. 14; *SII*, iii, no. 52.

On the west and south walls of the same temple.

Tamil.

Chōḻa; *Rājarāja I*, r.y. 21=*A.D.*1006.

Begins with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Records the gift of a perpetual lamp by *Nannamaraiyar, son of the Vaiḍumba Tukkarai* of Iṅgallūr-nāḍu in Mahārājapādi to the temple of Tikkāli-vallaṉ-Āḻvār at Tiruvallam in Mīyāṟai-nāḍu in Paḍuvūr-kōṭṭam.

NA-549

Ref.: *ARE*, 1921, no. 219; *Ibid*, part ii, p. 101.

On the west and south walls of the central shrine in the same temple.

Tamil.

Chōḻa Rājarāja-Rājakēsarivarmaṉ *alias* Rājarājadēva (*Rājarāja I*), r.y. 22= *A.D.* 1007.

Refers to an increase of the *pañchavāra* of paddy that the assembly of Mandiram *alias* Jaymēru-Śrīkaraṇamaṅgalam, a *dēvadāna* of Tūy-nāḍu agreed to pay to the *dēvakaṉmis* of the temple at Tiruttī-kkāli-Vallam in Mīyāṟu-nāḍu, a s.d. of Paḍuvūr-kōṭṭam. Mentions *Īrāyiravaṉ Pallavaṉ alias Mummuḍichōḻa-Pōśar*,[1] the lord of Araiśūr and and officer belonging to the *perundaṉam* of Rājarājadēva.

NA-550

Ref.: *ARE* 1921, no. 223; *Ibid*, part ii, p. 101.

On the south wall of the same shrine.

Tamil.

Chōḻa; Rājarāja - Rājakēsarivarmaṉ (*Rājarāja I*), r.y. 23=*A.D.* 1008.

Begins with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Refers to the gift of 96 sheep for a perpetual lamp in the shrine of Brahmīśvara situated in the temple of Tiruttīkkāli - Āḻvār at Tikkālivallam in Mīyāṟunāḍu, a s.d. of Paḍuvūr-kōṭṭam. The gift was made by *Chōḻa-mahādēviyār, the queen of Rājarājadēva* and *the daughter of Tiṭṭaippirāṉ*. A gift of gold for a *chauri* and offerings is also mentioned.

NA-551

Ref.: *ARE*, 1921, no. 221.

In the same place.

Tamil.

Chōḻa; Rājarājakēsarivarmaṉ *alias* Rājarājadēva (*Rājarāja I*), r.y. 25= *A.D.* 1010.

Begins with the historical introduction *Tirumagaḷ pōla*, etc. of the inscription of the king. Records the gift of a *paṭṭam* (band) of 11 *kaḻañju* of gold weighed by the standard weight "*Dharmakaṭṭaḷai-tuḷainiṟaip-poṉ*" by the judges of the village for the deity Tīkkāli-Āṇḍār of Tiruvallam in Kaṟaivaḻi, a s.d. of Perum-bāṇappāḍi.

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[1] This officer who was the Trustee of the Tiruvallam temple had managed to increase, by careful audit, the existing income of paddy, by an additional income of paddy as measured by *eṇṇāḻikkāl* equal to the *Chōḻiyam* and which was collected from the committee in charge of the *dēvadāna* lands of Mandiram.

NA-552

Ref.: *ARE*, 1889, no. 82; *SII*, iii, no. 53.

On the north wall of the *mahāmaṇḍapa* in the Bilvanāthēśvara temple.

Tamil, 17 lines.

Chōḷa Parakēsarivarmaṉ *alias* Śrī Rājēndra-Chōḷa-dēva (*Rājēndra I*), r.y. 3= *A.D.* 1015.

Records that the *ūr* of Vāṇapuram sold as tax-free, 1,000 *kuḷi* of land to the *Vaidumba chief Sōmanātha, son of Saṅkaradēva*. Sōmanātha assigned the land to the Mahādēva shrine of the Tiruvaiya-Īśvara temple which the members of his family had caused to be built on the southern side of the Tiruvallam-Uḍaiyār temple. Śaṅkaradēvaṉ is called as Śivamahārāja, Koṅguṇivarma-mahārāja and Kuvaḷālapura-paramēśvara.[1] Vāṇapuram was in Kaṟaivaḷi in Perumbāṇappāḍi and in Paḍuvūr-kōṭṭam in Jayaṅgoṇḍa-chōḷa-maṇḍalam.

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[1] This chief figures in a record of Rājarāja (I) from the same place (Vide no. NA-546 above).

NA-553

Ref.: *ARE*, 1897, no. 299, *SII*, iii, no. 54.

On the north wall the of Nakulēśvara shrine in the same temple.

Tamil, 50 lines.

Chōḷa; Parakēsarivarmaṉ *alias* Śrī Rājēndra-Chōḷadēva (*Rājēndra I*), r.y. 4= *A.D.* 1016.

Records a sale of 2,000 *kuḷi* of land made tax-free by the *mahāsabhā* of Tīyakkālivallam in Mīyāṟu-nāḍu, a s.d. of Paḍuvūr-kōṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam in return for 50 *kāśu* received by it from *Īrāyiravaṉ Pallavaraiyaṉ, a perundanam officer of the king*, to god Rājarājīśvara-muḍaiyār-Chaṇḍēśvaradēvar whose image was installed by the same officer. Among the taxes exempted were *nīrkkiy-vilai, ugappārpoṉ* and *ūrpaḍu-kuḍimai*.

NA-554

Ref.: *ARE*, 1921, no. 227.

On the east wall of the central shrine in the same temple.

Tamil; end lost.

Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadēva (*Rājē dra I*) r.y. 4, day 114= *A.D.* 1016-7.

States that, while *Pūvattabhaṭṭa-Sōmayājiyār of Kōṭṭaiyūr* was seated in the hall called *Arumoḷidēvaṉ* on the northern side of the temple of Chōḷēndra-Siṁhēśvaram-Uḍaiyār at Mēlpāḍi *alias* Rājāśrayapuram and audited the temple accounts, the scale of expenditure in the temple of Tiru-Tīkkālivallam-Uḍaiya-Mahādēva at Tiruvallam was fixed in conformity with the details contained in the inscription[1] engraved on the stone by *Madhurāntakaṉ Gaṇḍarāchchaṉ* in the seventh year and with the existing current expenditure.

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[1] Probably No. NA-537 above.

NA-555

Ref.: *ARE*, 1890, no. 4; *SII*, iv, no. 327.

On the north wall of the *mahāmaṇḍapa* in the same temple.

Tamil; 60 lines; built in.

Chōḷa; Parakēsarivarmaṉ *alias* Śrī Rājēndra-Chōḷadēva (*Rājēndra I*), r.y. 5=*A.D.* 1017.

Begins with the historical introduction *Tirumaṉṉi vaḷara*, etc., of the inscription of the king and mentions his victories and conquests ending with capture of Ceylon. Records sale of 500 *kuḷi* of land freed from taxes (*iṟaili*) after receiving *vilait-tiraviyam* and *iṟait-tiraviyam* to Nambūr Tirunīlakaṇḍa-kramavittaṉ by the *ūr* of Vāṇapuram in Kaṟaivaḷi in Perumbāṇappāḍi in Jayaṅgoṇḍachōḷa-maṇḍalam. The purchaser was a member of the *āḷuṅgaṇam* of Tiruttikkāli-vallam in Karaivaḷi in Mīyvaḷi-nāḍu in Paḍuvūrk-kōṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam. Mentions the taxes *nīr-vilai*, *chilliṟai*, *veṭṭi*, *amañji*. etc. The deed was written by Śīraḷa-śarmaṉ (?).

NA-556

Ref.: *ARE*, 1921, no. 220.

On the west and south walls of the central shrine in the same temple.

Tamil.

Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadéva (*Rājēndra I*), r.y. 6=*A.D.* 1018.

Begins with the historical introduction *Tirumaṉṉi vaḷara*, etc., of the inscription of the king. Registers a sale of waste land by the residents of Vāṇapuram. Mentions Aimbūṇi *alias* Viḍēlviḍugu Vikramāditya - chaturvēdimaṅgalam in Mīyāṟu-nāḍu, a s.d. of Paḍuvūr-kōṭṭam, a district of Jayaṅgoṇḍachōḷamaṇḍalam[1].

NA-557

Ref.: *ARE*, 1921, no. 226.

On the south and east walls of the same shrine.

Tamil; lost in the middle portion.

Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadēva (*Rājēndra I*), r.y. 7=*A.D.* 1019.

Begins with the historical introduction *Tirumaṉṉi vaḷara*, etc., of the inscription of the king. Records a deposit of gold made in the treasury by a private person (name lost) for the daily supply of a definite quantity of *tumbai* flowers and of an extra quantity of them on all the twelve *sankrānti* days in the year for the worship of Tiruttīkkālivallam-Uḍaiya-Mahādēva at Tiruvallam in Kaṟaivaḷi, a s.d. of Perumbāṇappāḍi, in Jayaṅgoṇḍa-choḷa-maṇḍalam. Mentions the grain measure called *pañchavārakkāl*.

NA-558

Ref.: *ARE*, 1921, no. 228.

On the east wall of the same shrine.

Tamil.

Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadēva (*Rājēndra I*), r.y. 14, day 187=*A.D.* 1027-8.

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[1] At the end of this inscription, are engraved certain further gifts of gold made in the 24th and 26th years of Rājādhirājadēva (Rājādhirāja I).

Commences with the historical introduction *Tirumaṉṉi vaḷara*, etc., of the inscription of the king. Registers a gift of gold.[1]

NA-559

Ref.: *ARE*, 1890, no. 7; *SII*, iv, no. 330.

On the south wall of the *mahāmaṇḍapa* in the same temple.

Tamil, 37 lines; incomplete.

Chōḻa; Parakēsarivarmaṉ *alias* Uḍaiyār Śrī Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 21=*A.D.* 1033.

Begins with the historical introduction *Tirumaṉṉi vaḷara* etc., of the inscription of the king. Gives a list of victories ending with the capture of Kaḍāram. Mentions the god Mahādēva of Tiruvallam temple. Other details lost.

NA-560

Ref.: *ARE*, 1921, no. 222.

On the south wall of the central shrine in the same temple.

Tamil.

Chōḻa; Rājéndra-Chōḻadēva (*Rājēndra I*), r.y. 26=*A.D.*1038.

Refers to the gift of gold for the sacred-string (*tāli*) and the ear ornaments (*mudrāvatāram*) *by the officer, Māndaikiḻār Māṟatamaṉ Nilaiyār alias Nittavinōda-Mūvēndavēḷār* to the image of the consort of Paṇmāhēśvara-Viṭaṅkar set up by him, and to the gift of land to the image of Pāśupatamūrti for *śrībali* and for offerings. Mentions the *kuḍiñjaikkal* equal in fineness to the *madurānta*[*ka*]*dēvaṉ-māḍai*.

NA-561

Ref.: *ARE* 1890, no. 13; *SII*, iv, no. 336.

On the west wall of the *mahāmaṇḍapa* in the same temple.

Tamil, 12 lines; incomplete.

Chōḻa; Parakēsarivarmaṉ *alias* Uḍaiyār Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 26=*A.D.* 1038.

Begins with the historical introduction *Tirumaṉṉi vaḷara*, etc., of the inscription of the king. Mentions the various victories and conquests of Rājēndra-Chōḻa ending with the acquisition of Kaḍāram. Registers a sale of land by the *sabhā* of Tiruvallam in Kaṟaivaḻi in Perumbāṇappāḍi in Jayaṅgoṇḍəchōḻa-maṇḍalam obviously to the temple at Tiruvallam.

NA-562

Ref.: *ARE*, 1890, no. 17; *SII*, iv, no. 340.

On the south wall of the central shrine in the Bilvanāthēśvara temple.

Tamil, 22 lines.

Chōḻa Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 31=*A.D.* 1043.

Begins with the historical introduction *Tirumaṉṉi vaḷara*, etc., of the inscription of the king. Records gift of 90 sheep by the military regiment called *Nittavinōda-terinda Valaṅgai-Vēḷai*[*kkārar*] for a perpetual lamp to the temple of Paramēśvara at Tiruvallam in Karaivaḷi in Perumbāṇapāḍi in Jayaṅgoṇḍachōḷa-maṇḍalam. The said gift was entrusted to the temple authorities (*uṇṇāḷigai-uḍaiyār*) and [*dē*]*vakanmigaḷ*.

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[1] Similar to that in no. NA-557 above.

NA-563

Ref.: *ARE*, 1890, no. 6; *SII*, iv, no. 329.

On the west wall of the Nakulēśvara shrine in the same temple.

Tamil, 74 lines; incomplete.

Chōḷa; Rājakēsarivarmaṇ *alias*, Rājādhirājadēva (*Rājādhirāja I*) r.y. 30 = *A.D.* 1048.

Beigns with the historical introduction *Tiṅgaḷēr tarutaṉ* etc., of the inscription of the king. Records certain gifts to the temple at Tiruvallam. The *sabhā* of Mandaram undertook to carry out the objects of the gifts made by Tiruchchiṟṟambalam-Uḍaiyāṉ *alias* Chōḷa-pāṇḍiya-mārāyaṉ and Āḍavalāṉ *alias* Cheḷiya-kulatillai-mārāyaṉ, both *sāmantas* of Vikkirama-Pāṇḍyadēvar, and by Madurāntakki, the *aṇukkiyār* of the latter. Mandaram was a *brahmadēya* in Tūnāḍu.

NA-564

Ref.: *ARE*, 1889, no. 75; *SII*, iii, no. 55.

On the west wall of the same temple.

Tamil, 8 lines; incomplete.

Chōḷa; Parakēsari *alias* Uḍaiyār Śrī Rājēndradēva (*Rājēnara II*), r.y. 3= *A.D.* 1055.

Begins with the historical introduction *Tirumaruviya śeṅgōlvēndaṉ*, etc., of the inscription of the king. Records that the temple authorities (*tiruvuṇṇāḷigai-Uḍaiyār*) of the Tiruvallam temple received 25 *kaḷañju* of gold from Kāṭṭukkuṟi Mādava-kramavittaṉ, a member of the *āḷuṅgaṇam* of Aimbūṇi in Karaivaḷi and agreed to feed a learned *brāhmaṇa* proficient in the *Vēda* and the *Śrīāgama*, who would conduct the worship and some services in the temple.

NA-565

Ref.: *ARE*, 1894, no. 190; *SII*, v, no. 489.

On the south, east and north walls of the same temple.

Tamil, 5 long lines.

Chōḷa; Parakēsarivarmaṇ *alias* Uḍaiyār Rājēndradēva (*Rājēndra II*), r.y. 4= *A.D.* 1056.

Begins with the hisotrical introduction *Tirumādu puviyenum*, etc., of the inscription of the king. Records sale, made tax-free, by the *śivabrāhmaṇas* who held the *kāṇi* rights of Kukkaṇūr in Tūnāḍu in Perumbāṇappādi in Jayaṅgoṇḍachōḷa-maṇḍalam and the *dēvakaṇmikaḷ* of the Tiruvallam-Uḍaiyār temple, of six *mā* of land in Kukkaṇūr which was a *dēvadāna* of the above temple, to *Divākaraṉ.... Nambiyār alias Vāṇavaṉ Mūvēndavēḷār*, of Ālattūr who in turn made over the same to the temple for certain services. The deed was written down by the *madhyastha* Nūṟṟeṉ-maṉ-Uttamagaṅgadēvaṉ of Aiyampūṇḍi. Mentions the taxes *veṭṭi*, *kūṟṟu-nel*, *alpa-miṟai*, etc.

NA-566

Ref.: *ARE*, 1921, no. 217.
On the north wall of the central shrine in the same temple.
Tamil.
Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadēva (*Rājēndra II*), r.y. 6=*A.D.* 1058.

Commences with the historical introduction *Tirumagaḷ maruviya*, etc., of the inscription of the king. Records a gift of 1,500 *kuḷi* of land, to be brought under cultivation after clearing the forest, as an *archanābhōga* for worshipping the goddess Durgā standing in the northern corner of the temple, to the *śivabrāhmaṇa Gautamaṉ Rāmadēva-Bhaṭṭaṉ* by the *dēvakaṉmis* and the residents of....nur, a *dēvadāna* (village) of the god Tiruvallam-Uḍaiyār in Kaṟaivaḷi Tūy-nāḍu, a s.d. of Perumbāṇappāḍi, a district of Jayaṅgoṇḍachōḷa-maṇḍalam. Mentions Taṉiyamalai.

NA-567

Ref.: *ARE*, 1921, no. 214.
In the same place.
Tamil; much damaged.
Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadēva (*Rājēndra II*), r.y. 10=*A.D.* 1062.

Begins with the historical introduction *Tirumaruviya*, etc., of the inscription of the king. Records that a gift of land and certain special rights were given to a *śiva-brāhmaṇa Gautamaṉ Rāmadēva-Bhaṭṭaṉ* and his famliy by the Tiruvallam assembly for conducting the worship of the images of Chōḷakēraḷa-Viṭaṅkar *alias* Tribhuvaṉa-Sundara, his consort and the Piḷḷaiyār set up in the temple of Mahādēva of Tiruvallam by the assembly of Tiruvallam in Kaṟaivaḷi, a s.d. of Perumbāṇappāḍi in Jayaṅ goṇḍachōḷa-maṇḍalam.

NA-568

Ref.: *ARE*, 1921, no. 215.
In the same place
Tamil.
Chōḷa; Rājēndra-Chōḷadēva (*Rājēndra II*) r.y. 10=*A.D.* 1062.

Refers to a grant of 850 *kuḷi* of land by purchase as an *archanābhōga* to the deity Chōḷakēraḷa-Viṭaṅkar set up in the temple of Mahādēva of Tiruvallam by the assembly of Tiruvallam.

NA-569

Ref.: *ARE*, 1921, no. 229.
On the east wall of the central shrine in the same temple.
Tamil; damaged in the middle.
Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadēva (*Rājēndra II*), r.y. 10=*A.D.* 1062.

Registers a gift of 14 *kaḷañju* of gold for burning a perpetual lamp in the temple of Tiruvallam-Uḍaiyār[1].

NA-570

Ref.: *ARE*, 1890, no. 18; *SII*, iv, no. 341.
On the south, east and north walls of the

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[1] The beginning of the historical introduction of the record is missing.

mahāmaṇḍapa in the Bilvanāthēśvara temple.

Tamil; incomplete.

Chōḷa; *Rājēndra II*, r.y.— : (*acc. A.D.* 1052).

Contains only aportion of the historical introduction beginning with *Tirumādu puviēṉum*, etc., of the inscription of the king. Gives different titles of the sons and relations of Rājēndra. Mummuḍichōḷa was named Chōḷa-Pāṇḍya Vīrachōḷa as Karikāla-Chōḷa, Madhurāntaka as Chōḷa-gaṅga, Parāntaka as Chōḷa-Ayōdhirāja, Rājēndra-Chōḷa as Uttama-Chōḷa, Muḍi-koṇḍa-Chōḷa as Vijayālaya, etc.

NA-571

Ref.: *ARE*, 1921, no. 211.

On the north wall of the central shrine in the same temple.

Tamil.

(Chōḷa);—(*Rājēndra II*), r.y.—: (*acc. A.D.* 1052).

Registers a gift of land by purchase by *the officer Ālattūruḍaiyār Divā karaṉiṉṟāṉ-Nambiyār alias Vāṉavaṉ Mūvēndavēḷar*[1] for conducting a festival in Mārgaḷi and another in Paṅguṇi-Uttiram and also for maintaining a feeding house for the devotees in the temple of Tiruvallam-Uḍaiyār.

NA-572

Ref.: *ARE*, 1890, no. 2; *SII*, iv, no. 325.

On the south wall of the *mahāmaṇḍapa* in the same temple.

Tamil, 5 lines in verse.

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Records gift of a *koḷkai*[1] (vessel) made of 40 *kaḷañju* of pure silver to Tiruvallam temple for *tiruppali* by *Āḷi Divākaraṉ of Ālattūr*[2].

NA-573

Ref.: *ARE*, 1890, no. 5, *SII*, iii, no. 96.

In the same place.

Tamil; only five lines preserved.

Chōḷa: Rājakēsarivarmaṉ *alias* Rāja-mahēndradēva (*Rājamahēndra*) r.y. 2= *A.D.* 1062.

Begins with the historical introduction *Tirumagaḷ-viḷaṅga*, etc., of the inscription of the king. Records that *Sēṉāpati Śaṅkaraṉ Gaṇḍarādittaṉār alias Sēṉāpati Rājarāja-Chōḷiyavaraiyar* of Iṅgaṇūr in Iṅgaṇūr-nāḍu purchased for 22 *kaḷañju* and eight *mañjāḍi* of gold a piece of land which was donated to the temple. The donor gave as the purchase money 64 *kāśu* (*aṉṟāḍu-naṟ-kāśu*). The equivalent gold was calculated at seven *mañjāḍi* per *kāśu* as weighed by the standard called *kuḍi-naṟk-kal*.

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[1] Since the officer Divākaraṉ Nambiyār *alias* Vāṉavaṉ Mūvēndavēḷār of Ālattūr is also found mentioned in no. NA-565 above dated in the 4th year of Rājēndra (II), this record may be assigned to the same king.

[1] *Koḷkai* may also mean breast plate (*kavacham*).

[2] This epigraph may be assigned to the period of Rājēndra (II) (Cf. no. NA-571 above).

NA-574

Ref.: *ARE*, 1890, no. 16; *SII*, iv, no. 339.

In the same place.

Tamil, 24 lines; built in.

Chōḷa; Rājakēsarivarmaṉ *alias* Uḍaiyār Śrī *Vīrarājēndra-Chōḷa*, r.y. 6=*A.D.* 1069.

Begins with the historical introduction *Vīramē-tuṇaiyāga*, etc., of the inscription of the king and enumerating the victories over *Āhavamalla*, recapture of Veṅgai-nāḍu, etc. Records gift of three *kaḷañju* of gold by Rājanārāyaṇa Mūvēndavēḷāṉ entrusted to the temple committee of Tiruvallam. The donor was a *veḷḷāḷa* of Chiṟuvarambēḍu *alias* Mummuḍi-chōḷa-nallūr in Āraṇi-nilai in Paiyūr-kōṭṭam. Mentions the rate of interest as six *mā* of *poṉ* per *kaḷañju* per month.

NA-575

Ref.: *ARE*, 1921, no. 224.

On the south wall of the central shrine in the same temple.

Tamil.

Chōḷa; *Vīrarājēndradēva* r.y. 7=*A.D.* 1070[1].

Records a gift of 90 sheep for burning a perpetual lamp in the temple of Tiruvallam by a shepherd of Chiru-piḍāttu in Cheṅguṉṟa-nāḍu, a s.d. of Palkuṉṟa-kōṭṭam, one of the districts of Jayaṅgoṇḍachōḷa-maṇḍalam.

NA-576

Ref.: *ARE*, 1890, no. 15; *SII*, iii, no. 57.

On the north wallof the *mahāmaṇḍapa* of the same temple.

Tamil, 34 lines.

Chōḷa; Parakēsarivarmaṉ *alias Adhirājēndra*, r.y. 3, day 200=*A.D.* 1070.

Begins with the historical introduction *Tiṅgaḷēr-malarndu*, etc., of the inscription of the king. *Records an enquiry into the accounts* of the *dēvadāna* villages that belonged to the temple of Tiruvallam and a fresh settlement by two royal officers. The revenues from the villages of Kokkaṉūr and Mandiram in Tūy-nāḍu were assigned to the temple for expenses not previously provided for. The *antarāya* income of both the villages had been assigned to the temple in the year following the seventh year of Chakravarttikaḷ Vīrarājēndradēva.

The *antarāya* which included the *kiḻiṟai-ppāṭṭam*, such as inclusive of the *ūrkka-ḷañju*, *kumarak-kachchāṇam*, *mīṉpāṭṭam* and *taṭṭārp-pāṭṭam*, the *taṟip-puḍavai*, *vēlik-kāśu*, *taṇḍaliṟkaḍamai* and *valaṅgai-iḍaṅgaimagaṇmai*, was calculated at 25 *kāśu* per 1,000 *kalam*.

NA-577

Ref.: *ARE*, 1897, no. 300; *SII*, iii, no. 59.

On the south wall of the same *maṇḍapa*.

Tamil, 8 lines; incomplete.

Chōḷa; Kulōttuṅga - Chōḷadēva (*Kulōttuṅga I*), r.y. 23=*A.D.* 1093.

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1. In the light of the date given in this inscription for Vīrarājēndra, his last regnal year has to be taken to be A.D. 1070, he having ascended the throne in A.D. 1063.

Records the gift of 96 sheep for a perpetual lamp to the Tiruvallam temple by *Nīla-gaṅgaṉ Achchalavīmaṉ Araiśar-talaivaṉ* for the benefit of his daughter *Villavaṉ-mādēviyār* who was the consort of prince *Vīra-Chōḻadēva*[1]. The sheep were (given) in charge of *śivabrāhmaṇas* of the temple.

NA-578

Ref.: *ARE*, 1980, no. 9; *SII*, iii, no. 58.

On the base of the veranda round the Bilvanāthēśvara shrine.

Tamil, 4 lines.

Chōḻa; Rājakēsarivarmaṉ *alias* Chakravartigaḷ Śrī Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I*), r.y. 26=*A.D.* 1096.

Begins with the historical introduction *Pugaḻmādu viḷaṅga*, etc., of the inscription of the king. Records that a shepherd of Kalavai donated 96 sheep for a lamp to the temple of Tiruvallam in Karavaḻi of Perumbāṇappāḍi in Jayaṅgoṇḍachōḻa-maṇḍalam. Kalavai *alias* Ulagalanda-chōḻa-chaturvēdimaṅgalam was in Cheṅguṉṟa-nāḍu in Palkuṉṟa-kōṭṭam.

NA-579

Ref.: *ARE*, 1921, no. 231.

On the east wall of the *maṇḍapa* (right of entrance), in front of the central shrine in the same temple.

Tamil; damaged and ends of lines missing.

Chōḻa; Kulōttuṅga-Chōḻadēva 'who abolished the tolls' (*Kulōttuṅga I*), r.y. 40=*A.D.* 1110.

Seems to record a gift of land by previous purchase from the great assembly of Tiruvallam by *Rājaśēkhara-Mūvēndavēḷāṉ* for feeding mendicant worshippers (*āṇḍārgaḷ*).

NA-580

Ref.: *ARE*, 1921, no. 230; *Ibid.*, part ii, p. 102.

In the same place.

Tamil.

Chōḻa; Kulōttuṅga-Chōḻadēva 'who abolished the tolls' (*Kulōttuṅga I*), r.y. 49=*A.D.* 1119.

States that one *Āchchapiḍāraṉ Gaṇavati-Nambi alias Aḻagiyapāṇḍiya-Pallavariyaṉ* presented to the temple of Tiruvallam-Uḍaiyār certain women of his family as temple servants (*dēvaraḍtyār*) after marking them with the tridentmark(*śūla*). The donor is referred to as belonging to the regiments called *Irumuḍichōḻatterinda-villigaḷ* belonging to Bāṇapuram, a *taṉkūṟu* in Perumbāṇappāḍi-Kaṟaivaḻi.

NA-581

Ref.: *ARE*, 1921, no. 225.

On the south and east walls of the central shrine in the Bilvanāthēśvara temple.

Tamil.

Chōḻa; Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I or III*), r.y. 32=(*A.D.* 1102 *or* 1210).

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[1] This prince was a Viceroy of Vēṅgi.

Makes mention of a gift of a copper *mugavai* for use during the bath of the deity of Tiruvallam by Poṉ-Vaḍugaṉ Vē[yi]daṅgoṇḍāṉ of Śa[ṅ]karappāḍi.

NA-582

Ref.: *ARE*, 1921, no. 232.

On the east wall of the *maṇḍapa* (left of entrance) in front of the same shrine.

Tamil; damaged.

Chōḻa; *Vikrama-Chōḻadēva*, r.y. 5=*A.D.* 1123.

Records a sale of land by the great assembly of Kārai *alias* Bhuvanamuḻuduḍaich-chaturvēdimaṅgalam for 62½ *kāśu* received from *Iraṇḍāyiravi Ācharavalli*, *wife of Ammaiyappaṉ Śambuvarāyaṉ* for the maintenance of a *maṭha*.

NA-583

Ref.: *ARE*, 1896, no. 149; *SII*, vi, no. 434.

On the south wall of the ruined temple to the south of the village.

Tamil, 38 lines.

Chōḻa; *Vikrama-Chōḻadēva*, r.y. 5=*A.D.* 1123.

Registers sale of three *vēli* of land made tax-free by the *māhāsabhā* of Kārai *alias* Bhuvanamuḻuduḍai - chaturvēdimaṅgalam in Karaivaḻi in Perumbāṇappāḍi in Jayaṅgoṇḍachōḻa-maṇḍalam to the temple of Tiruvagatīśvaramuḍaiya - Mahādēva at Tiruchiṟṟambalapuram in Karaivaḻi. The taxes included *nīrvilai*, *antarāyakkāśu*, *ma[vā]ttiram*, *uppukkāśu*, *veṭṭi*, *amañji*, *echchōṟu* and *kūṟṟunel*. The *mahāsabhā* declared the land tax-free (*iṟai-iḻichchi*) after receiving enough amount towards *iṟait-tiravyam* and *kiraiyat-tiraviyam*.

Among the boundaries of the land are mentioned the river *Nōkā*, the tank *Kārai* and a land which had been donated earlier to god *Mahādēva* at Tiruvallam, as *maḍappuṟam* and *chālābhōgam*.

NA-584

Ref.: *ARE*, 1896, no. 150; *SII*, vi, no. 435.

In the same place.

Tamil, 13 lines; incomplete.

Chōḻa; *Vikrama-Chōḻa*, r.y. 6=*A.D.* 1124.

Registers sale of 800 *kuḻi* of land by the *nagarattār* of Tiruchiṟṟambalapuram *alias* Mīyāṟai in Mīyāṟai-nāḍu in Perumbāṇappāḍi-kkaraivaḻi a s.d. of Jayaṅgoṇḍachōḻa-maṇḍalam to a merchant Piḷḷaipākkiḻāṉ Kāri Chiṟṟambalam-Uḍaiyāṉ of Paravaipuram in Paṇaiyūr-nāḍu in Naḍuvu-nāḍu. The land was donated to the shrine of goddess Paḷḷiyaṟai-Nambirāṭṭiyār Dēśit-tirumaḍandaip-Pirṭāṭiyār in the temple of Tiruagattīśvaramuḍaiya-Mahādēva in the village for certain requirements.

Mentions the linear measure 12 feet *kōl*. Among the boundaries of the plot are mentioned Kāñchikkollai, Aimpūṇi-vati, Rudra Kuṭṭam.

NA-585

Ref.: *ARE*, 1897, no. 301; *SII*, iii, no. 60.

On the wall to the north of the tank in the same temple.

Tamil, 8 lines.

Chōḻa; Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 8=*A.D.* 1186.

Records that certain income from the internal revenue (*antarāyam*, *tiruchchūlakkāśu*, and *kuṟṟattenḍam*) of the temple of Tiruvallam was assigned for the repairs to the temple by *Śeṅgēṇi-Mīṇḍaṉ Attimallaṉ Śambuvarāyaṉ*, at the request of *Vēḷaivāṅgi*, a *vairāgi* of Tiruvallam.

NA-586

Ref.: *ARE*, 1897, no. 302; *SII*, iii, no. 61.

In the same place.

Tamil, 10 lines.

Chōḻa; Tribh. Kōṉēriṉmēlkoṇḍa Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 11=*A.D.* 1189.

Records that one *Śeṅgēṇi Ammaiyappaṉ Kaṇṇuḍaip-Perumāṉ alias Vikramachōḻa-Śambuvarāyaṉ* gave to the temple income from the dues such as *antarāyam*, *nel-vari*, *kāśu-vari*, *taṟiyiṟai*, *āsuva-kaḍamai*, *ūrkkaṇakkakkāṇi*, *kōyilkaṇakka-kāṇi*, *kaḍamai*, *śilvari* and *kuṟṟadeṇḍam*.

NA-587

Ref.: *ARE*, 1897, no. 303, *SII*, iii, no. 62.

On the north wall of the *mahāmaṇḍapa* in the same temple.

Tamil, 2 lines; incomplete.

Chōḻa; Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 34=*A.D.* 1212.

Records the gift of two *sandhi* lamps by *Ariyapiḷḷai, the queen of Amarābharaṇa Śīyagaṅga*[1].

NA-588

Ref.: *ARE*, 1889, no. 79, *SII*, iii, no. 63.

On the west wall of the kitchen in the same temple.

Tamil, 8 lines.

Telugu-Chōḍa; *Vijayagaṇḍagōpāladēva*, r.y. 3=*A.D.* 1253.

Records *an order of Aḻagiya-Pallavaṉ Edirilichōḻach-Śambuvarāyaṉ* that when the *kaḍamai* and *āyam* taxes due to him to be levied, in instances where there was no earlier taxation, the levies should be collected after deducting respectively one sixteenth and one-fifth on the taxes.

NA-589

Ref.: *ARE*, 1921, no. 237.

In the same place.

Tamil.

Telugu-Chōḍa; Tribh. *Vijayagaṇḍagōpāladēva*, r.y. 6=*A.D.* 1256.

Records an agreement entered into by certain private persons of Kukkaṉūr *alias* Uttamachōḻa-nallūr, in Vallimalaip-paṟṟu in

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[1] He was the patron of the great Tamil Grammarian Pavaṇandi, the author of *Naṉṉūl*.

Paḍuvūr-kōṭṭam, a district of Jayaṅgoṇḍa-chōḻa-maṇḍalam by which they agreed to apportion the said village into six divisions for cultivation on tenure of ½ share in gain and loss.

UDAYĒNDIRAM
(UDAIYĒNDIRAM)

NA-590

Ref.: *ARE*, 1962-3, C.P. no. 10; *EI*, iii, no. 23, pp. 142-7; *IA*, viii, p. 167; MSD, ii, p. 349; *TPC*, pp. 351-4.

Found in 1850 in a subterranean chamber in the *brāhmaṇa* street at the village.

Sanskrit, 19 lines; Tamil, 5 lines; Grantha and Tamil.

Pallava; Nandivarmaṉ, son of Śkandavarmaṉ (IV) (*Nandivarmaṉ I*), r.y. 1, Vaiśākha, śu. 5=*c A.D.* 491.

The plates are three in number, the seal of the holding ring containing in bas-relief a standing bull, facing the proper left and a much worn and illegible legend round the margin.

The *original charter issued from Kāñchīpura, records the grant of Kāñchīvāyil-grāma* and four pieces of *āraṇay* land in Aḍēyāra-*rāshṭra* as *brahmadēya* with all immunities to Kuḷacharmaṉ (Kuḷaśarmaṉ), a resident of Kāñchīvāyil, who belonged to the Kauśika-gōtra, Pravachana-sūtra and Taittirīya-charaṇa. Mentions that the donor namely *Nandivarmaṉ was the son of Śkandavarmaṉ* grandson of Siṁhavarmaṉ and great grandson of Śkandavarmaṉ.

There is an endorsement in Tamil dated in *the 26th year* (*A.D.* 932-3) *in the reign of Parāntaka-Chōḻa* (I) recording the clubbing together of Kāñchivāyil *alias* Igaṉmaṟaimaṅgalam and Udayachandiramaṅgalam into one village[1].

NA-591

Ref.: *SII*, ii, no. 74. IA, viii, p. 273ff.; *MSD*, ii, p. 365ff., *TPC*, pp. 107-40.

In the same place

Sanskrit; Grantha, 105 lines; Tamil, 4 lines.

Pallava; Nandivarmaṉ (*Nandivarmaṉ II Pallavamalla*), r.y. 21=*A.D.* 752.

Five plates strung on a ring having a circular seal which bears in a high relief, on a counter-sunk surface, a recumbent bull, which faces the proper right and is placed on a pedestal between two lamps. A figure seated on a pedestal over the bull is not clear.

After the *usual mythical genealogy of the Pallava family*, the kings of the Siṁhavishṇu line are given as follows: Siṁhavishṇu; his son Mahēndravarmaṉ; his son Narasiṁhavarmaṉ, who destroyed Vātāpi and conquered Vallabharāja at Pariyaḷa, Maṇimaṅgala, Śūramāra and other places; his son Mahēndravarmaṉ; his son Paramēśvaravarmaṉ, who defeated the army of Vallabharāja at Peruvaḷanallūr; his son

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[1] The present record may be considered as a copy of an earlier one since the characters of the inscription are of 7th cent. A.D.

Narasiṁhavarmaṉ, a devout worshipper of Mahēśvara and a great patron of Brāhmaṇas; his son Paramēśvaravarmaṉ. Then Nandivarmaṉ, surnamed Pallavamalla, is praised for his versatility and is said to be the son of Paramēśvaravarmaṉ.

In the 21st year of the reign of Nandivarmaṉ, at *Udayachandra's request he granted the village of Kumāramaṅgala-Veḷḷaṭṭūr* in the Paśchimāśraya-*vishaya*, renamed as Udayachandra-maṅgalam, to 108 *brāhmaṇas*, along with the water levers (*jala-yantra*) in the village of Koṟṟagrāma. Among the boundaries of the gift-village, mention may be made of Samudradatta-chaturvēdimaṅgalam and the temple of Koṟṟagrāma on the south, Lōhitagiri and Vēḷāḷaśikhara, on the west, the village of Kāñchidvāra on the north and Kshīranadī (Pālāṟu) on the north east. The grant was accompanied with all the immunities.

Udayachandra is said to be the lord of the city of Vilvala and *of the river Vēgavati.* He belonged to the race of Pūchāṉ. It is said that when he perceived that Pallavamalla was besieged in Nandipura by the Dramiḷa princes, he slew with his sharp sword the Pallava king Chitramāya and others; he defeated the hostile armies on the battle-fields of Nimbavaṇa, Chūtavaṇa, Śaṁkara-grāma, Nellūr, Nelvēli, Śuṟāvaḷundūr, etc.; opposed the army of Śaṅkara in the terrible battle of Nelvēli, defeated the Śabara king Udayaṇa and seized his mirror banner made of peacock's tail; defeated the Nishada chief called Pṛitvivyāghra, in the course of the latter's *aśvamēdha* tour and drove him out of the country (*vishaya*) of Vishṇurāja, which he subjected to the Pallava; destroyed the fort of Kāḷidurga and defeated the Pāṇḍya army at the village of Maṇṇaikuḍi.

The actual number of donors enumerated in the record is 63 and that of shares, 133. Of them one share went to Paramēśvara, the author of the *praśasti* of the record and one to the (village) physician. Paramēśvara is said to be the son of Chandradēvaṉ of the Mēdhāvi family.

The Tamil endorsement at the end states that in the 26th r.y. of the (*Chōḻa*) *king Madiraikoṇḍa Parakēsari* (*i.e.* Parāntaka I, *c* A.D. 933), the *sabhās* of the two villages of Udayachandra-maṅgalam and Kāñchivāyil *alias* Igaṉmaṟai-maṅgalam, decided to club both the villages into one and continue to live as such thenceforth. The following villages are mentioned in the record: Avuṇḍi, Śaṭṭipuram, Kārāmbi, Kāvaṉūr and Gaṅgapuram.

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1. The characters of the record are considerably later than the time of Nandivarmaṉ; perhaps it was copied during the reign of Parāntaka (I) when the Tamil endorsement was made. A duplicate of the Tamil endorsement is found engraved on the Udayēndiram plates of Nandivarmaṉ (I) (See no. NA-590 above).

NA-592

Ref.: *SII*, ii, no. 76. *MSD*, ii, pp. 369 ff. One of the five (seven ?) sets of copper-plates discovered in 1850 at Udayēndiram.[1]

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[1] Now in the possession of the Dharmakarta of the Saundararāja-Perumāḷ temple at the village.

Sanskrit, 71 lines and Tamil, 30 lines; Grantha and Tamil.

Chōḻa, *Madiraikoṇḍa* Parakēsari (*Parāntaka I*), r.y. 15=*A.D.* 922.

Plates seven in number, strung on a copper ring, the ends of which are soldered into the lower portion of a 'flower', which bears on its expanded petals a circular seal; the seal bears in relief a couchant bull facing right flanked by two lamp-stands, an indistinct figure above the bull and the Grantha legend *prabhumēru* below the bull.

In the Sanskrit portion, *a mythical genealogy of the Chōḻas is given*, followed by the mentioning of Kōkkiḷḷi, Chōḻa, Karikāla, Kōchchaṅkaṉ. In this line was born Vijayālaya, whose son was Āditya. The latter's son was Vīaranārāyaṇa, who made many gifts of *hēmagarbha-tulābhāra* and *brahmadēya*, who married the daughter of Kēraḷēśvara, who uprooted two Bāṇa kings, defeated the Vaidumba and many other kings and seized the city of Madura after defeating the Pāṇḍya king. He defeated the army of the lord of Laṅka and bore the title Saṁgrāmarāghava. The Pāṇḍya king defeated by him is said to be Rājasiṁha.

Then *the genealogy of the Gaṅga kings is given*: Kaṇva of the Kāśyapa race; Koṅgaṇi, the originator of the Gaṅga race, whose residence was in the city of Kuvaḷālapura, 'who was anointed to the conquest of the Bāṇa-maṇḍala and who split in two a huge stone pillar with his sword'; Vishṇugōpa; Hari; Mādhava; Durvinīta; Bhūvikrama and other kings; in this line was born Śivamāra, whose son was Pṛithvīpati. Pṛithvīpati (I) saved Iriga and Nāgadhata, the two sons of Diṇḍi-kō, from Amōghavarsha and death respectively, defeated the enemy in the battlefield of Vaimbalkuli and lost his life in the battle of Śrīpuṟambiyam after defeating the Pāṇḍya king Varaguṇa and thus making the (Pallava king's) title Aparājita significant. His son was Mārasiṁha and the latter's son Pṛithvīpati (II). Pṛithvīpati (II) is said to have obtained 'a grant (*prasāda*) in the shape of a (copper) plate (*paṭṭa*), which was the instrument of the attainment of the dignity (*pada*) of Lord of the Bāṇas'. He bore the *biruda* Hastimalla and had his banner the emblem of a blackduck; he was the lord of Parivipuri and Nandi (hills), his drum was Piśācha.

At his request, the king Parakēsarin, also called Parāntaka, granted the village of Kaḍaikkōṭṭūr, with the exception of two plots called Vidyādharipaṭṭi and Dēvapaṭṭi granted formerly to the Digambaras (also called Khaṇapakas) to Udayēndu-chaturvēdimaṅgalam.

The Tamil portion mentions that Kaḍaikōṭṭūr in Mēl-Aḍaiyāṟu-nāḍu, a s.d. of Paḍuvūrk-kōṭṭam was granted to the inhabitants of Udayachandramaṅgalam at the request of Chembiyaṉ Māvalivāṇarāya. Kaḍaikkōṭṭūr and Udayachandra-maṅgalam were made into a single *brahmadēya* with the name of Vīranārāyaṇāchchēri, named after the Chōḻa ruler. The boundaries of the granted village were fixed with the help of the *nāḍu* summoned by *Chembiyaṉ Māvalivānarayaṉ*. The village is said to have been one yielding a revenue of 1000 (*kāḍi* of paddy) (*āyirappuravu*). Among the boundaries of the village, Pālāṟu on the south-east, one Adiyamān-muṇḍai (rock ?) on the north and the tanks Viṇṇamaṅgalatt-ēri, Viṇṇappuliyūrāṉ-ēri, and Gāṅgayaṉ-ēri are mentioned.

NA-593

Ref.: *EI*, iii, no. 14, pp. 79-82;*IA*, ix, pp. 47ff.; MSD, ii, pp. 365ff.

In the same place.

Sanskrit; Grantha, 25 lines; fragmentary.

Chōḻa; Parakēsarivarmaṉ (*Parāntaka I*), r.y. —: (*acc. A.D.* 907).

These are two odd copper plates, marked on their first sides with the Tamil numerals 2 and 5 and inscribed on both sides. They record that *Vīra-Chōḻa, a subordinate chief of Parakēsarivarmaṉ, granted at the instance of his spiritual adivser Nīla, a village named Parakēsari-chaturvēdimaṅgalam* to hundred and fifty *brāhmaṇas*. The village, granted with the consent of the king, was situated between the river Kāvēri and another small river.

NA-594

Ref.: *EI*, iii, no. 13, pp. 74-9; *IA*, xiii, pp. 6ff; *MSD*, ii, pp. 388ff.

Sanskrit; Grantha; incomplete.

Bāṇa; Vijayabhāhu-Vikramāditya 'friend of Krishṇarāja[1]' (*Vikramāditya III*), r.y.—: (*10th cent. A.D.*)

The plates are four in number and fragments of two different inscriptions, 51 nd 18 lines respectively. The first record registers a grant in favour of some *brāhmaṇas* residing at Udayēndira-maṅgalam by the Bāṇa king *Vijayabhāhu Vikramāditya. The genealogy of the king* is given as follows:—Bali, the regent of Aśuras; his son Bāṇa; and in his leneage was born Bāṇadhirāja; after many princes Jayanandivarmaṉ who ruled the land west of the Āndhra country; his son Vijayāditya; his son Malladēva, surnamed Jayadēkamalla; his son Bāṇavidyādhara; his son Prabhumērudēva, his son Vikramāditya, his son Vijayāditya *alias* Pugaḻvippavarkaṇḍa; his son was *the donor Vijayabhāhu Vikramāditya who is stated to have been a friend of one Krishṇarāja.*

The second record seems to register some grant made in favour of some *brāhmaṇas* by the same king. This record traces the genealogy of the donor beginning with Prabhumānadēva.

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[1] Krishṇarāja is indentical with the Rāshṭrakūṭa king Krishṇa III (acc. *c* A.D. 939).

NA-595

Ref.: *ARE*, 1893, no. 546; *SII*, v, no. 222.

On the floor of the Sundararāja Perumāḷ temple.

Tamil; damaged and fragmentary.

Chōḻa; (*Rājakēsarivarmaṉ alias*. . . . r.y.—

Mentions the *sabhā* of a village (name lost) in Aiñbu[ḻakaḷa]-nāḍu and 500 (?) *kuḻi* of land in the village measured by the measuring rod called *śrīpādakkōl.*

VEḶATTŪR

NA-596

Ref.: *ARE*, 1921, no. 153.

On a stone near the Kāla-Bhairavanāthēśvara temple.

Tamil.

Chōḷa; *Rājarājadēva*[1].

Mentions a certain *Nuḷambarāyaṉ of Arumbākkam.*

VĒLAMPAṬṬU

NA-597

Ref.: *ARE*, 1921, no. 192.

On a stone in the middle of the village.

Tamil; damaged.

Chōḷa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 23=*A.D.* 930.

Seems to register a gift of land to the Śrīkōyil.

VĒPPAṄGANĒRI

NA-598

Ref.: *ARE*, 1921, no. 166.

On a stone in a field near the lake in the village.

Tamil.

Chōḷa; *Madirakkoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 24=*A.D.* 931.

Records a gift of 1,000 *kuḷi* of land by the assembly of Kāvaṉūr in Mīyāṟu-nāḍu.

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[1] The king is not identifiable.

POLUR TALUK

CHŌḶAPURAM

NA-599

Ref.: *ARE*, 1941-2, no. 197.

On a slab set up in the south *prākāra* of the Śiva temple.

Tamil.

Chōḷa; Parakēsarivarmaṉ 'who took Madurai' (*Parāntaka I*), r.y. 24=*A.D.* 931.

Records the gift of 3,000 *kuḷi* of land to the deity Śatti Nakkaṉ of Śatti- maṅgalam by the *nāṭṭavar* of Teṛkilvagai for sounding (instruments) with five persons during the three services of the *śrībali* ceremony (in the temple). Refers to a piece of land named Kōdaṇḍarāmap-perumpaṭṭi.

NA-600

Ref.: *ARE*, 1941-2, no. 195.

On broken stone in the east *prākāra* of the same temple.

Tamil.

Chōḷa; *Rājarāja I* r.y. — : (*acc. A.D.* 985).

Details not available[1].

NA-601

Ref.: *ARE*, 1941-2, no. 200.
On three stones lying amidst the ruins of the Vishṇu temple.
Tamil; fragmentary.
Chōḷa; (*Rājēndra I*), r.y.— : (*acc. A.D.* 1012).

Begins with the historical introduction *Pūrvadēśamum - Gaṅgaiyum Kaḍāramum-koṇḍa*, etc., of the inscription of the king. Records gift of land for offerings and money for a lamp, by the *nagarattār* of [U]lagaḷanda Chōḷapuram.

NA-602

Ref.: *ARE*, 1941-2, no. 198.
On the south tier of the central shrine in the Śiva temple.
Tamil; fragmentary and damaged.

Seems to record a gift of land to the temple of Śattīśvaram-Uḍaiyār at Ulagaḷandachōḷapuram, as the gift of the king (Ulaguḍaiyār)[1].

NA-603

Ref.: *ARE*, 1941-2, no. 196.

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[1] Begins with the historical introduction *Tirumagaḷ pōla*. etc., of the inscription of the king and stops before mentioning the king's name.

[1] Another record closeby mentions that the Sōmāskanda images were set up in the temple by Perumānambi-Kampaṉ, a merchant of the village.

On a slab built into the *balipaṭhī* in the east *prakārā* of the same temple.
Tamil.
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Seems to record a gift of land for providing offerings to the god [Śatt]-īśvaramuḍai [yār].

EḺUVAMBĀḌI

NA-604

Ref.: *ARE*, 1941-2, no. 91.
On two pieces of a broken slab lying on a vacant ground near the village munsiff's house.
Tamil.
Pāṇḍya; Jaṭāvarmaṇ *alias* Tribh. Sundara-Pāṇḍyadēva (*Sundara-Pāṇḍya I* ?), r.y. 14=(*A.D.* 1265).

Records the gift of the village Eḻuvaṉpāḍi *alias* Chitramēḻi - chaturvēdimaṅgalam, in Palkuṉṟa-kōṭṭam, a s.d. of Jayaṅgoṇḍa-chōḻa-maṇḍalam a tax-free *agrahāra* to Varantarumpiḷḷai *alias* Pāligaivā[ṉ]dāśari and others by the *nāṭṭavar* of the place.

GŪḌALŪR

NA-605

Ref.: *ARE*, 1941-2, no. 178.
On a slab set up in a private land.
Tamil.
Chōḻa; Parakēsarivarmaṉ 'who took Madurai and Īḻam' (*Parāntaka I*), r.y. 38=*A.D.* 945.

Records gift of land as '*ērippaṭṭi*' by Dhīraṉ Mādāvaṉ, a resident of Kūḍalūr in Tachchūr-nāḍu.

KAḌALĀḌI

NA-606

Ref.: *CN*, no. 1971/124.
On a stone set up in the local Vēḍiyappaṉ temple.
Tamil, 9 lines; Vaṭṭeḻuttu.
———; *Māndaparumar*, r.y. 11 : (*c 7th cent. A.D.*).

Records the death of Viśaiya Koṟṟaḍaiyār, the servant of Śiri Gaṅgaṉ when Śiri-Gaṅga attacked Śeṅgamaṅgalam along with the army of the Koṅgaṇi chief.

NA-607

Ref.: *CN*, no. 1971 125.
On a broken hero-stone in the same temple[1].
Tamil, 10 lines; damaged.
Chōḻa;———, r.y. 2 [·] : (*c 10th cent. A.D.*).

Records that a certain Pudaṇāt[p]pāḍi of Kīḻ-Vēṇāḍu in Kāndaḷūr-kūṟṟam, a s.d. of Paṅgaḷa-nāḍu in Palkuṉṟakkōṭṭam caused the construction (*eḍuppitta*) of the *Ambalam* at Kaḍalāḍi.

KALAŚAPPĀKKAM

NA-608

Ref.: *ARE*, 1938-9, no. 290; *Ibid*, part ii, para 15.
On a pillar set up in front of the Subrahmaṇya shrine in the Tirumāmuṉīśvara temple.

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[1] Seems to have been re-engraved on an old stone.

Tamil; beginning lost.
Chōḻa; Rājarāja-Rājakēsarivarmaṉ (*Rājarāja I*), r.y. 17=*A.D.* 1002.

Registers a grant of 1,000 *kuḻi* of land, made *at the instance of the officer Sundara-chōḷa-Mūvēndavēḷāṉ*, to three persons for singing *Tiruppadiyam* (*Dēvāram*) during the three services in the temple of Tiruvachchiṟuppākkatt-āḻvār at Vaśugūr in Vaśugūrnāḍu, a s.d. of Palkuṉṟa-kōṭṭam.

NA-609

Ref.: *ARE*, 1938-9, no. 291; *Ibid*, part ii, para 17.
Another pillar in the same shrine.
Tamil.
Chōḻa; Rājakēsarivarmaṉ *alias* Rajādhirājadēva (*Rājādhirāja I*), r.y. 33=*A.D.* 1051.

Begins with the historical introduction *Tiṅgaḷēr taru*, etc., of the inscription of the king. Registers an endowment of land after purchasing the same from the assembly (*tiruvuṇṇāḻigai-sabhai*) of the temple by the *Nānādēśis*, for the purpose of feeding people during the seven days of the annual festival in the Nānādēśiyāṉ-*śālai* and *Ainnūṟṟuvaṉ-ambalam*.[1]

KAḺIYAM

NA-610

Ref.: *ARE*, 1941-2, no. 128.
On the threshold to the entrance of Ōsūramma shrine.
Tamil; fragmentary and much damaged.
Later Pallava; Kōpperuñjiṅgadēva (*Kōpperuñjiṅga II*), r.y. 21=*A.D.* 1264.

Details not available.

KĀPPALŪR

NA-611

Ref.: *ARE*, 1938-9, no. 277.
On the south wall of the *maṇḍapa* in front of the central shrine in the Tirukkāmēśvara temple.
Tamil; fragmentary.
Pallava; *Dantivikramavarmaṉ*, r.y. 3=*A.D.* 799.

Details not available.

NA-612

Ref.: *ARE*, 1938-9, no. 282.
On the east outermost wall of the same temple.
Tamil; incomplete.
Pallava; *Kampavarmaṉ*, r.y. —: (*acc. c A.D.* 869 ?).

Seems to register as gift of land by the assembly (*sabhā*) of Kāmappullūr to a certain Naraśiṅgattiruvēdi of Uṟupputtūr, probably as a *bhaṭṭavṛitti*.

NA-613

Ref.: *ARE*, 1938-9, no. 283; *Ibid*, part ii, para 12.

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[1] The naming of temple halls after the mercantile guild *Nānādēśi* may be noted.

On the east and north outer walls of the same temple.
Tamil; stones misplaced.
Chōḷa; Parakēsarivarmaṉ [*Vijayālaya*],[1] r.y. 8=*c A.D.* 858.

Registers a gift of gold by *Gaṅgapperundēvi wife* (?) *of Kāmaḍigaḷ*[2], *the son of Mādēvar of Paṅgaḷa-nāḍu* for feeding three *brāhmaṇas* in the temple.

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[1] The Mādēvar of the present record is known to have been a subordinate under Pallava Kampavarmaṉ (*EI*, vii, p. 193). As the writing of the inscription also closely resembles that of the records of Kampavarmaṉ found in the same place (no. NA-612) it may be assigned to that period. Hence it is reasonable to identify the Parakēsari of this inscription with Vijayālaya, an inscription of whose reign was found at Vīra-Chōḷapuram in the South Arcot district about 50 miles south of Kāppalūr (*ARE*, 1935-6, no. 51).

[2] In the genealogy of the Paṅgaḷa-nāḍu chiefs given in para 8 of *Epigraphical Report* for 1930-1, Gaṅga-mārttāṇḍaṉ *alias* Śembiyaṉ Pṛithivigaṅgraiyar is shown as the son of Mādēva and so Kāmaḍigaḷ of the present inscription might be supposed to be a brother of Gaṅgamārttāṇḍa.

NA-614

Ref.: *ARE*, 1938-9, no. 287.
On the west and south walls of the Saptamātṛika temple.
Tamil; fragmentary.
——: (*c 9th cent. A.D.*).

Seems to be the concluding portion of a record in which it is stated that the Maṇṇuḍaykar (?) of the village should first offer worship in the Piḍāri temple and then in the *Kāḍugāḷ-kōṭṭam.*[1]

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[1] This seems to be a shrine of goddess Durgā.

NA-615

Ref.: *ARE*, 1938-9, no. 271; *Ibid*, part ii, para 12.
On the south wall of the central shrine in the Tirukkāmēśvara temple.
Tamil; built in the middle.
——: ——, r.y.——, *Ś*. 826, Bṛhaspati in Vṛiśchika=*A.D.* 904.

Registers gift of land as *dēvabhōga by Nandipōśar Tāḷiperumāṉ*[1] to provide offerings to god Vishṇu at the Mēlai-Śrīkōyil at Kāmappulūr.

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[1] Probably a local chieftain.

NA-616

Ref.: *ARE*, 1938-9, no. 286; *Ibid*, part ii, para 12.
On a stone built into the platform of the Saptamātṛika shrine.
Tamil; continuation of lines lost.
Chōḷa; Parakēsarivarmaṉ (*Parāntaka I*), r.y. 3=*A.D.* 910.

Mentions the shrine of *Śaṅkaranārāyaṇa* built by......Dēviyār, probably of the family of the Paṅgaḷa-nāḍu chiefs and a son (name lost) of *Gaṅgamārttāṇḍa*[1] *alias Pṛithivīgaṅgaraiyaṉ*.

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[1] As this Gaṅgamārttāṇḍa, the father of the chief, figures in the 26th year of Rājakēsarivarmaṉ Āditya I (*ARE*, 1927-8, no. 177) the Parakēsari of the persent inscription may be identified with Āditya's son Parāntaka I.

NA-617

Ref.: *ARE*, 1938-9, no. 268; *Ibid*, part ii, para 12.

On the west wall of the central shrine in the Tirukkamēśvara temple.

Tamil.

Chōḷa; Parakēsarivarmaṉ (*Parāntaka I*), r.y. 13=*A.D.* 920.

Registers a sale of land by the assembly of Kāmappullūr to *Muḍumbai Iḷaiya Attiṇḍa-Kramavittaṉ*, a member of the *āḷuṁgaṇa* of the place, (for being endowed) as *Chhandōgakiḍaippuram*, probably for teaching the *Chhandōga* to students.[1]

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[1] As this transaction is again referred to in a record of the 6th year of *Madiraikoṇḍa* Rājakēsari (Parāntaka II Sundara-Chōḷa) from the same place (see no. NA-619 below) the present record has to be assigned to Parāntaka I.

NA-618

Ref.: *ARE*, 1938-9, no. 284.

On the east and north outer walls of the same temple.

Tamil; stones misplaced.

Chōḷa; Parakēsarivarmaṉ, 'who took Madurai' (*Parāntaka I*), r.y. 25=*A.D.* 932.

Seems to register the provision made by an endowment of money to the *sabhā* of the village, for the clearance of silt from the local lake, by three persons including *Piḷḷaiyār* (Prince) *Kōdaṇḍa-rāmaṉ*, who are said to have also made a gift of an *ōḍam* (boat) each for the purpose.

NA-619

Ref.: *ARE*, 1938-9, no. 270; *Ibid*, part ii, para 12.

On the west wall of the central shrine in the same temple.

Tamil.

Chōḷa; Rājakēsarivarmaṉ 'who took Madurai' (*Parāntaka II Sundara-Chōḷa*), r.y. 6=*c A.D.* 963.

Registers a sale of land by the assembly of Kāmappullūr to two members of the *āḷumgaṇa* for endowment as *Chhandōga-vritti*.[1]

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[1] This transaction is referred to in an earlier record of Parāntaka I (see NA-617 above).

NA-620

Ref.: *ARE*, 1938-9, no. 269; *Ibid*, part ii, para 61.

In the same place.

Tamil.

Rāshṭrakūṭa; Kaṉṉaradēva 'who took Kachchi and Tañjai' (*Kṛishṇa III*), r.y. 25=*A.D.* 964.

Registers a sale of land by the *sabha* of Kāmappullūr in Vaśugūr-nāḍu to four persons who were members of the *āḷuṅgaṇa* of the village for being utilised as *dāṉappuṟam* among scholars.

The beneficiaries of the gift are stated to be those who were bound by the agreement (*śāsanabaddhar*), their children born after their assumption of the ownership of the land and those who could expound the *pañchavārikārigai* (?). Among the boundaries of the land is mentioned a tank called Narasiṅgaputtēri.[1]

NA-621

Ref.: *ARE*, 1938-9, no. 272.
On the south wall of the same shrine.
Tamil.
Rāshṭrakūṭa; Kaṉṉaradēva 'who took Kachchi and Tañjai' (*Kṛishṇa III*), r.y. 25=*A.D.* 964.

Registers gift of land by purchase, as *bhaṭṭavṛitti* by four members of the *āḻuṁgaṇa* of Kāmappullūr.

NA-622

Ref.: *ARE*, 1938-9, no. 274.
On a pillar in the *maṇḍapa* in front of the same shrine.
Tamil.
Rāshṭrakūṭa; Kaṉṉaradēva 'who took Kachchi and Tañjai' (*Kṛishṇa III*), r.y. 25=*A.D.* 964.

Registers the gift of ½ *vēli* of land by Abhyaṇḍi Dāmōdaraṉ for burning two lamps in the *maṇḍapa* situated in the middle of the village. Kāmappullūr is stated to have been situated in Vaśukūr-nāḍu, a s.d. of Palkuṉṟa-kōṭṭam.

NA-623

Ref.: *ARE*, 1938-9, no. 247; *Ibid*, part ii, para 13.
In the same place.
Tamil.
Chōḻa; Parakēsarivarmaṉ 'who took the head of Vīra-Pāṇḍya' (*Āditya II, Karikāla*), r.y. 5=*c A.D.* 970.

Registers a gift of land for a lamp in the temple of Śrīkāmai-Nakkar by the Aiyāraṉ *alias* Nūṟṟeṇmak-Kavaraśeṭṭi, son of Māyilaṭṭi, a merchant of *Periya-aṅgāḍi* at Thañjāvūr.

NA-624

Ref.: *ARE*, 1938-9, no. 248; *Ibid*, part ii, para 13.
On a pillar in front of the central shrine in the Tirukkāmēśvara temple.
Tamil.
Chōḻa; Parakēsarivarmaṉ 'who took the head of Vīra-Pāṇḍya' (*Āditya II, Karikāla*), r.y. 5= *c A.D.* 970.

Registers a gift of land for a lamp in the temple by Tiruvaḍigaḷ *alias* Piritirāma-cheṭṭi, son of Pārthivaśēkharaṉ of Kōliyakkuḍi, a merchant of Kōmal in Śōnāḍu.

NA-625

Ref.: *ARE*, 1938-9, no. 266; *Ibid*, part ii, para 13.
On the north wall of the same shrine,
Tamil.
Chōḻa; Parakēsarivarmaṉ 'who took the head of Vīra-Pāṇḍya' (*Āditya II, Karikāla*), r.y 5= *c A.D.* 970.

Registers a gift of sheep by Tirumalaiyaraiyaṉ, son of Pūdāṇai, a *maṉṟāḍi* residing at Koḍuvakkuṭṭai[1] in Koḍuvāykkuṭṭai-nāḍu, for burning a lamp in the temple.

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[1] Probably named after the Pallava king Narsiṁhavarmaṉ (I or II).

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[1] This village may be identified with the present Kaḍavāykōṭṭai in the Arantāṅgi taluk of the Thañjāvūr district.

NA-626

Ref.: *ARE*, 1938-9, no. 267; *Ibid*, part ii, para 13.
In the same place.
Tamil.
Chōḷa; Parakēsarivarmaṉ 'who took the head of Vīra-Pāṇḍya' (*Āditya II, Karikāla*), r.y. 5=*c A.D.* 970.

Registers a gift of money for burning a lamp in the temple of Kaliyādittaviṇṇagardēvar[1] by Tiruvaḍigaḷ *alias* Piritirāmachetṭi, son of Pārthivaśēkharaṉ of Kōliyakkuḍi, a merchant of Kōmal in Śōnāḍu.

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[1] The name of the Vishṇu temple indicates that it owes its origin to Āditya-Karikāla.

NA-627

Ref.: *ARE*, 1938-9, no. 263.
In the same place.
Tamil.
Chōḷa; *Parakēsarivarmaṉ*, r.y. 3 : (*10th cent. A.D.*).

Registers a gift of sheep by Purōśaṉ Īśānadēvaṉ of Peruveṅgūr in Pālūrkūṟṟam, a s.d. of Milāḍu for burning a lamp in the temple of Kaliyāditta Vishṇu-gṛihadēva at Kāmappullūr.

NA-628

Ref.: *ARE*, 1938-9, no. 249.
On a pillar in the *maṇḍapa* in front of the same central shrine.
Tamil; incomplete.
——— (*c 10th cent. A.D.*).

Mentions the temple of Kaliyāchcha Viṇṇagar.

NA-629

Ref.: *ARE*. 1938-9, no. 281.
On the south wall of the *maṇḍapa* in front of the goddess shrine in the Tirukkāmēśvara temple.
Tamil; fragmentary.
Chōḷa; Rājarājakēsari[varmaṉ] (*Rājarāja I*), r.y. 9=*A.D.* 994.

Details not available.[1]

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[1] On the same wall is another fragmentary inscription of the 12th century A.D., which mentions the temple of Śrīmad-Dvārakai and some endowment made for its upkeep.

NA-630

Ref.: *ARE*, 1938-9, no. 265.
On the north wall of the central shrine in the same temple.
Tamil; incomplete.
Chōḷa; Rājakēsarivarmaṉ *alias* Rājarājadēva (*Rājarāja I*), r.y. 21=*A.D.* 1006.

Begins with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Registers a gift of land, by purchase, by Abhyaṇḍi-Rishikēśava-Kramavittaṉ, a member of the *āḷuṅgaṇa* of the village for burning a lamp in the *mukha-*

maṇḍapa of the temple of Kaliyāditta-viṇṇagarāḷvār of the village and for rearing a flower-garden for the temple.

NA-631

Ref.: *ARE*, 1938-9, no. 276; *Ibid*, part ii, para 15.
On the south wall of the *maṇḍapa* in front of the same shrine.
Sanskrit; Grantha.
Chōḷa; *Rājarāja I*, r.y. ——: (*acc. A.D.* 985).

States that the Uttama, *the chief of Koṟṟamaṅgalam and the minister of Mummaḍi-chōḷa*, dug a feeder channel from the northern bank of the river Dūranadi to the *mahātaṭāka* at Kāmappullūr, *under orders from the king*.

NA-632

Ref.: *ARE*, 1938-9, no. 273; *Ibid*, part ii, para 16.
On a pillar in the same *maṇḍapa*.
Tamil; incomplete.
Chōḷa; Parakēsarivarmaṉ Rājēndra-Chōḷadēva (*Rājēndra I*), r.y. 2=*A.D.* 1014.

Registers a gift of land, made tax-free for offerings and worship in the temple of Paramasvāmi at Tiruvēṅgaippaḷḷi on the west bank of the river Cheyyāṟu, by the *mahāsabhā* of Kāmappullūr *alias* Rājachūḷāmaṇichaturvēdimaṅgaḷam[1] in Maṇḍaikuḷa-nāḍu, a s.d. of Palkuṉṟa-kōṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam.

NA-633

Ref.: *ARE*, 1938-9, no. 262; *Ibid*, part, ii, para 16.
On the north wall of the central shrine in the same Tirukkāmēśvara temple.
Tamil.
Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadēva (*Rājēndra I*), r.y. 6=*A.D.* 1018.

Begins with the historical introduction *Tirumaṉṉi vaḷara* etc., of the inscription of the king. Registers a tax-free gift of land by the *sabhā* of Kāmappullūr *alias* Rājachūḷāmani-chaturvēdimaṅgalam in Maṇḍaikuḷa-nāḍu[1] in Paṅgaḷa-nāḍu, a s.d. of Jayaṅgoṇḍachōḷa-maṇḍalam for offerings and worship to the god Paḷḷi-koṇḍaruḷiṇadēva in the temple of Jana-nātha-Viṇṇagar at the village.

NA-634

Ref.: *ARE*, 1938-9, no. 259.
On the left door jamb at the entrance into the same temple.
Tamil; incomplete.
Chōḷa; (*Rājēndra I*), r.y. —— : (*acc. A.D.* 1012).

Stops in the middle of the historical introduction commencing with the words *Tirumaṉṉi-vaḷara*, etc., of the inscription of the king.

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[1] In earlier inscriptions of the same place this village is said to Vaśugūr-nāḍu. The village was obviously named after the title *Rājachūḷāmaṇi* of Rājarāja I.

[1] This formed the southern division of Paṅgaḷa-nāḍu.

NA-635

Ref.: *ARE*, 1938-9, no. 257.

On two slabs built into the pavement of the first *prākāra* (north side) of the same temple.

Tamil; incomplete.

Chōḻa; Rājakēsarivarmaṉ *alias Vīrarājēndradēva*, r.y. 3=*A.D.* 1066.

Commences with the historical introduction *Vīramētuṇai*, etc., of the inscription of the king. Seems to register some gift of land by the assembly (name lost).

NA-636

Ref.: *ARE*, 1938-9, no. 278.

On the south wall of the *maṇḍapa* in front of the central shrine in the same temple.

Tamil; fragmentary.

Chōḻa; Kulōttuṅga-Chōḻadēva, (*Kulōttuṅga III*), r.y. 5=*A.D.* 1183.

Mentions *Appagaiyaṉ Dēvaṉ alias Aḻagiyachōḻa Pṛithivīgaṅgaṉ*.

NA-637

Ref.: *ARE*, 1938-9, no. 258; *Ibid*, part ii, para 20.

On two stones built into the walls of the Subrahmaṇya shrine in the same temple.

Tamil; fragmentary.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 8=*A.D.* 1186.

Registers a gift of land, in Kāmappullūr *alias* Suṅgantavir[t*]tachōḻach-chaturvēdimaṅgalam[1] in Paṅgaḷa-nāḍu by *Pṛithivigaṅgaṉ*[2] for maintaining a flower-garden for the *periya-kōyil* at Tiruvaraṅgam (Śrīraṅgam).

NA-638

Ref.: *ARE*, 1938-9, no. 260; *Ibid*, part ii, para 20.

On the east outermost wall of the same temple.

Tamil.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 16=*A.D.* 1194.

States that the *prākāra* wall and the kitchen were constructed by *Aḻagiya-Chōḻa-(ma)ṉ, son of Aṉaikaṭṭiṉa Pṛithivigaṅgaṉ Kūttāḍundēvaṉ*, and that a certain *Chittira-mēḻi-Toṇḍaimāṉ* endowed 1,000 *kuḻi* of land for the expenses of the kitchen in the temple.

NA-639

Ref.: *ARE*, 1938-9, no. 255; *Ibid*, part ii, para 24.

On the north wall of the kitchen in the same temple.

Tamil; damaged.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 4=*A.D.* 1220.

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[1] The village was so named after the surname of Kulōttuṅga I.

[2] He was probably a chief of Paṅgaḷanāḍu and identical with either Kūttāḍundēvaṉ Pṛithvīgaṅgaṉ Vaṉṉiyamādēvaṉ Aḻagiyachōḻaṉ or Aḻagiyachōḻaṉ Varantarum-perumāḷ *alias* Chōḻēndraśiṅgap-Pṛithvīgaṅga : (*ARE*, 1902, nos. 546 & 558).

Registers a gift of land to the temple by *Pṛithivigaṅgaṉ alias [Nilaiyiṭṭa]perumāḷ Araśagaḷnāyaṉ alias Kulōttuṅga-Chōḷa Pṛithivigaṅgaṉ*, chief of the Paṅgaḷa-nāḍu.

NA-640

Ref.: *ARE*, 1938-9, no. 256; *Ibid*, part ii, para 24.

On the west wall of the same kitchen.

Tamil.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 4=*A.D.* 1220.

Registers a gift of land to the temple by *Nilaiyiṭṭa-Perumāḷ Araśagaḷnāyaṉ alias Kulōttuṅgachōḷa-Pṛithivigaṅgaṉ*.[1]

NA-641

Ref.: *ARE*, 1938-9, no. 275; *Ibid*, part ii, para 24.

On the east wall of the *maṇḍapa* in front of the central shrine in the same temple.

Tamil.

Chōḷa; Tribh. Rājarājadēva (Rājarāja III), r.y. 4=*A.D.* 1220.

Registers a gift of land by *Nilaiyiṭṭa-Perumāḷ Araśagaḷ-nāyaṉ alias Kulōttuṅga-chōḷa-Pṛithivigaṅgaraiyaṉ* to the temple of Kaliyādittaviṇṇagar-Āḷvār at Kāmappullūr *alias* Suṅgantavirttachōḷa-chaturvēdimaṅgalam in Paṅgaḷanāḍu, a s.d. of Palkuṉṟakōṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam.

NA-642

Ref.: *ARE*, 1938-9, no. 288; *Ibid*, part ii, para 24.

On the south and west walls of the Vīrabhadra temple.

Tamil; stones misplaced and some lost.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 8 =*A.D.* 1224.

Seems to record a gift of land by *Nilaiyiṭṭa-Perumāḷ Araśagaḷnāyaṉ* who was administering the *nāḍu* (for worship) to the shrines of Śaṅkaranārāyaṇadēva and Nārāyana-Perumāl.

NA-643

Ref.: *ARE* 1938-9, no. 279; *Ibid*, part ii, para 24.

On the south wall of the *maṇḍapa* in front of the central shrine in the Tirukkāmēśvara temple.

Tamil; incomplete.

Chōḷa; Rājarājadēva (*Rājarāja III*), r.y. 14=*A.D.* 1230.

Mentions *Pṛithivigaṅgaṉ Nilaiyiṭṭa-Perumāḷ Araśagaḷnāyaṉ alias Kulōttuṅgachōḷa Pṛithivigaṅgaṉ* (the chief of Paṅgaḷa-nāḍu) and the temple of Kaliyādittaviṇṇagar-Āḷvār at Kāmappullūr *alias* Suṅgantavittachōḷa-chaturvēdimaṅgalam.

NA-644

Ref.: *ARE*, 1938-9, no. 253.

On the lintel at the entrance into the shrine of the goddess in the same temple.

Tamil.

——: (*c 13th cent. A.D.*).

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[1] On the same wall is also found a fragmentary record of Kulōttuṅga III dated in his 16th year (A.D.1194).

States that (the entrance) was the work (*tiruppaṇi*) of *Erumainallulāṉ Vīmīśura-muḍaiyāṉ Aruḷāḷapperumāḷ Villavarāyaṉ of Tirumūr* in Naḍuvilmaṇḍalam.

KAṬṬAGARAMPĀḶAYAM

NA-645

Ref.: *ARE*, 1942-3, no. 73, *Ibid*, part ii, para 54.

On the south wall of the central shrine of the Kāśivisvanātha temple.

Tamil.

Pāṇḍya; Tribh. Vikrama-Pāṇḍyadēva 'who was pleased to conquor every country' (*Māṟavarmaṉ Vikrama-Pāṇḍya III*), r.y. 4=*A.D.* 1287.

Records an order (*ōlai*) of *Pṛithivī-Gaṅgaṉ alias Araśanāyaṉ Tiruvaṇṇāmalai Perumāḷ* granting one *vēli* of land, free of taxes in Gaṅgakulamādēvi-nallūr for providing offerings, worship, etc., to the god Gaṅgarkulamādēvī-śuram-Uḍaiya Nāyaṉār, set up by his mother Nāḍāḷvār.

KUḶAKKARAIVĀḌI

NA-646

Ref.: *ARE*, 1941-2, no. 159.

On stone mortar in a private garden (Sur. no. 71).

Tamil.

— —: (*c* 11*th cent. A.D.*).

Records that Varuṇaṅgai of Noypāḍi was the donor of the mortar (*śekku*)[1].

KUṆṆATTŪR

NA-647

Ref.: *ARE*, 1941-2, no. 100.

On the tiers of the *maṇḍapa* in front of the central shrine in the ruined Vishṇu temple.

Tamil.

——; ——, r.y. ——; Ś.[8]91=*A.D.* 969.

Records gift of 12½ *kaḻañju* of gold left in charge of the *sabhā* of the place for feeding (itinerants) by Kāmakkāṇi Tattabhaṭṭaṉ.

NA-648

Ref.: *ARE*, 1941-2, no. 96.

On a slab set up near a wall at the entrance into the village.

Tamil.

——; ——, r.y. ——;. Ś. 891=*A.D.* 969.

Records tax-free grant of land as *ērippaṭṭi*, by Mōndūr Attāḷichaḍaṅgavi, a member of the *āḷuṅgaṇam* of Kuṉṟattūr *alias* Māṟili-Mahākāḷachaturvēdimaṅgalam in Muhai-nāḍu.

NA-649

Ref.: *ARE*, 1941-2, no. 102.

On a hero-stone set up in front of the ruined Vishṇu temple.

Tamil; Vaṭṭeḻuttu.

——; (10*th cent. A.D.*).

Records the death of a warrior named *Pēpāṭakaṉ*[1], evidently the hero sculptured, after defeating (his enemies) in a fight. The village Varūr is mentioned.[2]

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[1] Obviously of an oil-mill.

[1] This name may be compared with the name Pō[yā]pāṭakaṉ mentioned in no. NA-709 below.

NA-650

Ref.: *ARE*, 1941-2, no. 108.

On a pillar in the *maṇḍapa* in front of the central shrine of the dilapidated Śiva temple.

Tamil.

Chōḷa; Rājarājakēsarivarmaṉ (*Rājarāja I*), r.y. 8=*A.D.* 993.

Beigns with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Records sale of 250 *kuḻi* of land by the *sabhā* of Kuṉṟattūr *alias* Mārilimahākāḷiśvara chaturvēdimaṅgalam in Mugai nāḍu, a s.d. of Palkuṉṟak-kōṭṭam to a merchant of Adirāmapuram *alias* Mummuḍi-chōḻopuram, named Mullūr-aḍaiyāṉ *alias* Diśaimāṇik-kacheṭṭi who assigned the same for burning a night lamp till day break in the *abhishēka-maṇḍapa* constructed by him in the temple of Tirukkāri-Āḻvār.

NA-651

Ref.: *ARE*, 1941-2, no. 110.

On the south, east and north walls of the same *maṇḍapa*.

Tamil; damaged and incomplete.

Chōḷa; Rājarāja-Rājakēsarivarmaṉ *alias* Rājarājadēva (*Rājarāja I*), r.y. [1]9=*A.D.* 1004.

Begins with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of he king. Records a sale of land by the *tsabhā* of Kuṉṟattūr *alias* Mārilīśa-mahākāḷa-chaturvēdimaṅgalam in Mugai-nāḍu, a s.d. of Palkuṉṟak-kōṭṭam to a member of the *āḷuṅgaṇa* of the village.[1]

NA-652

Ref.: *ARE*, 1941-2, no. 101.

On two pieces of a broken slab set up in front of the ruined Vishṇu temple.

Tamil; incomplete.

Pāṇḍya; Jaṭāvarmaṉ *alias* Tribh. [Sun] dara Pāṇḍya-dēva, r.y. 14 : (13*th cent. A.D.* ?).

Seems to record the revival of festivals in and repairs to the temple of Paramēśvara-Viṇṇagara - Vīṟṟirun-daruḷiya-Perumāḷ at Kuṉṟattūr and the assignment of some taxes due to them by the *nāṭṭār* of the region for the purpose.

NA-653

Ref.: *ARE*, 1941-2, no. 109.

On a pillar in the *maṇḍapa* in front of the central shrine of the dilapidated Śiva temple.

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[2] The inscription is engraved above the figure of a warrior holding a bow in his left hand and a dagger in his right, with an attendant to his right.

[1] Another fragmentary inscription in the same place beginning with the same introduction records a sale of land by the same *sabhā* to a *veḷḷāḷa* of the village named Daṇḍēśvara-muttaṉ, who evidently assigned it for lamps during the three *śandis* in the temple of Daṇḍēśvara constructed by him. A third fragmentary inscription of the king engraved close by and beginning with the same introduction is dated in the 19th year.

Tamil.

——.

Records that Puttuḻāṉ Āḷuḍaiyāṉ Vaśirāvaṉaṉ Pambaiyāḻvāṉ set up the Paḷḷiyaṟai-Nāchchiyār in the temple of Tirukkārīśuramuḍaiya-Nāyaṉār.

NA-654

Ref.: *ARE*, 1941-2, no. 111.

On the south, east and north walls of the same *maṇḍapa*.

Tamil; incomplete.

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Records the setting up of the image of *Astradēva* in the temple of Tirukkāmīśūram-Uḍaiya-Nāyaṉār by Chōḻavāṇḍai, a *dēvaraḍiyār* of the temple.

KURĀLPĀKKAM

NA-655

Ref.: *ARE*, 1941-2, no. 134.

On two sides of a slab set up by the side of a wall in a private field.

Tamil; damaged.

Chōḻa; Parakēsarivarmaṉ *alias* Rājē[ndra]-Chōḻadēva (*Rājēndra I*) r.y. 10= *A.D.* 1022.

Begins with the historical introduction *Tirumaṉṉi valara*, etc., of the inscription of the king. Records sale of land by the *ūravar* of Kurāppākkam in Mandaikuḷanāḍu, a s.d. of Paṅgaḷa-nāḍu in Jayaṅgoṇḍachōḻa-maṇḍalam, to a *perundaram* officer, who endowed it for providing worship and offerings during two *śandis* in the temple of the village.

KURUVIMALAI

NA-656

Ref.: *ARE*, 1941-2, no. 112.

On a pillar lying in the precincts of the Karaikaṇḍēśvara temple.

Tamil; fragmentary.

Chōḻa; Para[kēsarivarmaṉ] *alias* [Rājē]ndra-Chōḻadēva (*Rājēndra I*), r.y. [10]= *A.D.* 1022.

Refers to *tiruvuṇṇāḻiyai* of the god (*dēvar*).[1]

MAṆḌAKUḶATTUR

NA-657

Ref.: *ARE*, 1941-2, no. 124.

On four faces of the base of a *Yūpastambha* standing behind the local Board school.

Sanskrit in Grantha; highly damaged.

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Records salutation to Bōdhāyaṇa.

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[1] Another fragmentary inscription found on a broken pillar closeby mentions *Tiruvālandurai* and records gifts of money for providing offerings (to the god).

NA-658

Ref.: *ARE*, 1941-2, no. 120.
On a fourth pillar in the *maṇḍapa* in the ruined Kuntīśvara temple.
Tamil.
——. (*c* 13*th cent. A.D.* ?).

Records gift of a pillar by Oṟṟi Sambanda Perumāḷ, the headman of Virpēḍu and a merchant residing at Pāḍi *alias* Śīla-chintāmaṇipuram.

NA-659

Ref.: *ARE*, 1941-2, no. 119.
On a third pillar in the same *maṇḍapa*.
Tamil.
——. (*c* 13*th cent. A.D.* ?).

Records gift of a pillar by a merchant named Tēvaṇḍai Uḍaiyāṉ Kaṇṇaṉ.

NA-660

Ref.: *ARE*, 1941-2, no. 118.
On a second pillar in the same *maṇḍapa*.
Tamil.
——; (13*th cent. A.D.*).

Records gift of another pillar by a merchant named Virpēḍukiḻāṉ-Oṟṟi Poṉmēnda-Piḷḷai residing at Pāḍi *alias* Śīla-chintāmaṇipuram.

NA-661

Ref.: *ARE*, 1941-2-, no. 117.
On a pillar in the same *maṇḍapa*.
Tamil.
——; (13*th cent. A.D.*).

States that a merchant named Virpēḍukiḻāṉ-OṟṟiPonmēnda-Piḷḷai residing at Pāḍi *alias* Śīlachintāmaṇipuram made a gift of one pillar (to the temple).

NARAŚIṄGAPURAM

NA-662

Ref.: *ARE*, 1941-2, no. 152.
On a slab built into the platform at the entrance to the Vināyaka shrine on a hill.
Tamil.
——; (*c* 11*th cent. A.D.*).

Records grant of 3,000 *kuḷi* (of land) as measured by the rod of eighteen spans (*mūvāṟuśāṇkōl*) by Mudarśevvai Dēvādidēvaṉ to a *brāhmaṇa* named Mādhavāyaṉ.

NĀRATTAMPŪṆḌI

NA-663

Ref.: *ARE*, 1925, no. 373.
On the south wall of the central shrine in the Kailāsanāthasvām in temple.
Tamil, in verse.
Bāṇa; (*Rājarāja-Magadai - Nāḍāḷvāṉ*)[1], r.y.—(*Early* 13*th cent. A.D.*).

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1. He was a contemporary and feudatory of the Chōḻa king Kulōttuṅga III. He was in charge of the police arrangements and his sphere of jurisdiction had extended upto Thañjāvūr region. See *QJMS*, xxix, pp. 416-30 for an article on *Poṉparappiṉāṉ Magadaip-Perumāḷ*; also 'The Bāṇas in South Indian History', *JIH* xxix, August 1951 by the author.

In praise of the Magadaipperumāḷ, 'who covered with gold' and his benevolent rule. He is also called 'Vāṇaṉ of the high chariot', before whom his enemies fled in panic.

NA-664

Ref.: *ARE*, 1925, no. 374.
In the same place.
Tamil, in verse.
(Bāṇa); (*Rājarāja-Magadai-Nāḍāḷvāṉ*), r.y.—: (*Early* 13*th cent. A.D.*).

Praises the learning of Magadēśan also called Magadarkōṉ.

NA-665

Ref.: *ARE*, 1925, no. 372.
In the same place.
Tamil, in verse.
(Bāṇa), (*Rājarāja-Magadai Nāḍāḷvāṉ*), r.y.—: (*Early* 13*th cent. A.D.*).

In praise of the Magadha chief 'who took Kāñchi and Vañji' and who is called *Vāṇapurandharaṉ*. He is described as having defeated and killed Vaṅgāratuṅgaṉ.

NA-666

Ref.: *ARE*, 1925, no. 368.
On the north wall of the same shrine.
Tamil, (verse).
(Bāṇa); (*Rājarāja-Magadai-Nāḍāḷvāṉ*); r.y.—: (*Early* 13*th cent. A.D.*).

In praise of the Bāṇa chief's victories over the southern king (Pāṇḍya).

NA-667

Ref.: *ARE*, 1925, no. 369.
On the west wall of the same shrine.
Sanskrit, (verse); Grantha.
(Bāṇa); (*Rājarāja-Magadai-Nāḍāḷvāṉ*), r.y. ——: (*Early* 13*th cent. A.D.*).

The verses are in praise of the great liberality, heroism and devotion of Bāṇādhinātha and the terror he infused in the minds of his enemies. States that these verses were composed by Sakalavidyā-Chakravarti also called Kavichakravarti in another verse. The name Poṉparappiṉāṉ Magadai-Perumāḷ appears at the commencement of the record.

NA-668

Ref.: *ARE*, 1925, no. 367; *Ibid*, part ii, p. 94.
On the north wall of the same shrine.
Sanskrit and Tamil; (verse).
Bāṇa; (*Rājarāja-Magadai-Nāḍāḷvāṉ*), r.y. —: (*Early* 13*th cent. A.D.*).

Praises the heroism of the Bāṇa chief of the Magadhas. These are in Sanskrit and Tamil verses in praise of the liberality, heroism and greatness of the chief of Magada called Poṉparappiṉāṉ Magadaipperumāḷ[1].

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[1] The surnames Magadaipperumāḷ, Magadēśaṉ, Magadai-Nāḍāḷvāṉ and Magadaṉ apper in inscriptions along with the names Vāṇadivākaraṉ, Vāṇarpirāṉ, or Vāṇkkōvaraiyaṉ and in a few cases with the name Rājarāja.

NA-669

Ref.: *ARE*, 1925, no. 370.
On the west wall of the same shrine.
Sanskrit, (verse); Grantha; damaged.
(Bāṇa); (*Rājarāja-Magadai Nāḍāḷvāṉ*), r.y.—: (*Early* 13*th cent. A.D.*).

In praise of the valour of a Bāṇa and a Magadha chief.

NA-670

Ref.: *ARE*, 1925, no. 371.
In the same place.
Sanskrit and Tamil; Grantha and Tamil; damaged.
(Bāṇa); (*Rājarāja-Magadai Nāḍāḷvāṉ*), r.y.—: (*Early* 13*th cent. A.D.*).

In praise of the Bāṇa-lord (Bāṇēśvara) who is also called the king of Magadha (*Magadhabhūmibharta*). States that Sakalavidyāchakravarti, the author of these verses was rewarded with elephants for composing them.

ŌDALAVĀḌI

NA-671

Ref.: *ARE*, 1941-2, no. 145.
On the right door-jamb of the ruined Perumāḷ temple.
Tamil; damaged and fragmentary.
(Pallava ?); *Pottarai*. . . . , r.y.— : (*9th cent. A.D.*).

Gives the boundaries of a piece of land.

NA-672

Ref.: *ARE*, 1941-2, no. 142; *Ibid*, part ii, para 53.
On the southbase of the central shrine in the Arhat (Jain) temple.
Tamil.
Pāṇḍya; Tribh. Kulaśēkharadēva (*Māṟavarmaṉ Kulaśēkhara I* ?)[1] r.y. 3=(*A.D.* 1271).

Records gift of tax-freel and as *paḷḷichchandam* by Ōdalaṉ Chōḷan Mūrttiyāḷvār of Ōdalapāḍi, after purchasing it from the *ūravar* of the village to the (Jain) temple of Nāyaṉār Aṇiyādaḷagiyār (*i.e.* 'beautiful without adornment).

PĀḌAKAM

NA-673

Ref.: *ARE*, 1941-2, no. 171; *Ibid*, part ii, para 29.
On a slab set up near the well in the Abirāmīśvara temple.
Tamil.
Chōḷa; Rājakēsarivarmaṉ (*Parāntaka II, Sundara-Chōḷa*), r.y. 9= *A.D.* 966.

States that one *Gaṅgachūḷamaṇi*[1] *Kuṟu-*

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[1] Since there are inscriptions assignable to Māṟavarmaṉ Kulaśēkhara I at Tiruvaṇṇāmalai closeby (SII, vii, nos. 70 & 71) the present record may also be assigned to this Pāṇḍya king.

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[1] It was the surname of the Western Gaṅga ruler Mārasiṁha II (*EI*, v, p. 177), which was assumed by the Gaṅga chieftain ruling over Palkuṉṟa-kōṭṭam, Veṇkuṉṟak-kōṭṭam and Śiṅgapura-nāḍu (*SII*, vii, no. 73).

nāgaṉ alias Pushpamāṇikkacheṭṭi constructed a sluice, evidently to the lake at Pāḍagam and called it 'Nakkaṉpirāṭṭi' after the name of his daughter.

PAḌAVĒḌU

NA-674

Ref.: *ARE*, 1887, no. 93; *SII*, i, no. 78.
On the east and north bases of the Ammaiappēśvara temple.
Tamil, 2 lines; incomplete.
Śambuvarāya; *Rājagambhīra Śambuvarāyaṉ*, r.y.—, day 7, Karkaṭaka, śu. Rēvati, Monday, *Ś*. 1180 (expired)=*A.D.* 1258.

Records a *dēvadāna* grant to the Ammaippēśvara[1] temple of the income from a number of taxes like those on *Uvachchas*, *Ājīvakas*, looms, goldsmiths, oil mills etc., by the chief.

PADIYAMBAṬṬU

NA-675

Ref.: *ARE*, 1941-2, no. 140; *Ibid*., part ii, para 113.
On pillars[1] in the *maṇḍapa* of the Draupati temple.
Tamil; beginning lost.
——; r.y.——: (*c* 10*th cent. A.D.*).

States that the *mahā-maṇḍapa* and the *ardha-maṇḍapa* evidently of the temple, of the god Tiruvachchiṟupākkattu-dēva at Koṟṟamaṅgalam was constructed of stone and also that a stone image of Ṛishabhadēva was set up by Attimalla (Hastimalla) *alias Kaṇṇaradēva Pṛithivīgaṅgaraiyaṉ, son of Vayiri-Aḍigaḷ* and ruler of Kallaḍuppūr-*maryādā* and that he gave the village Koṟṟamaṅgalam for providing offerings to the deity and for feeding daily eight *brāhmaṇas*[2].

PAḶAṄKŌVIL

NA-676

Ref.: *ARE*, 1925, no. 352; *Ibid*, part ii, p. 81; *SII*, xix, no. 169.
On the north wall of the central shrine in the Phalagrāhīśvara temple.

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[1] So named after one of the titles of another Śambuvarāyaṉ, who was a contemporary and probably a relation of Rājagambhīra-Śambuvarāyaṉ.

[1] From the contents of the inscription it is evident that this pillar does not belong to the temple.

[2] A portion of the historical introduction of the inscription of Rājarāja (I) beginning with the words '*Tirumagaḷ pōla*' etc., is found closeby. Another inscription on a pillar in the same place states that Perumānaḍigaḷ wishing to respect the gift of Pṛithivigaṅgaraiyar issued an order to this effect through his *adhikāri* Mugaiyūruḍaiyāṉ and Mīṉavaṉ Mūvēndavēḷāṉ. The period of the rule of Pṛithivīgaṅraiyar is known to be about Ś. 875 (9A.D. 953) and *Perumānaḍigaḷ* mentioned above may be taken to be a Chōḷa king, probably Uttama-Chōḷa under whom Mīṉavaṉ Mūvēndavēḷāṉ figures as an officer (*vāśal-kēḷvi*) (For discussions see *ARE*, 1941-2, part ii, para 113).

Tamil, 7 lines; incomplete.[1]

Chōḻa; Parakēsarivarmaṉ (*Uttama Chōḻa*), r.y. 6=*A.D.* 976.

States that while the king (*Uḍaiyār*) Uttama-Chōḻar was staying in his palace at Kāñchīpuram, *Kampaṇaṉ Irāmaṉ alias Uttamachōḻa-Piridigaṅgaraiyar, the chief of Paṅgaḷa-nāḍu* in Palkuṉṟa-kōṭṭam made a representation to the former and got the village Ōdiyampaḷḷam in Pudanādippāḍi in the *nāḍu* under his jurisdiction endowed as a *sarvamānya-iṟaiyili* to the temple of Mahādēva at Tiruppaḻangōḻūr with the details of the requirements defined for the several services in the temple, to be derived from the lands.

It also mentions the necessary irrigational facilities to be made available for these lands. Reference is made to two officers of the king *Ulahaṉ Gaṇḍarādittaṉ alias Mīṉavaṉ-Mūvēndavēḷān and Paḻuvūr-Nakkaṉ alias Vikkirama-chōḻa-Mārāyaṉ.*

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[1] Written in very faulty language. A portion of the record is in slightly different writing and hence possibly it may not be genuine.

NA-677

Ref.: *ARE*, 1925, no. 360; *SII* xiii, no. 71.

On a pillar in the *mukha-maṇḍapa* in the same temple.

Tamil, 18 short lines.

Chōḻa; *Rājakēsarivarmaṉ*, r.y. 3: (*c* 10*th cent. A.D.*).

Gift of 90 sheep for the maintenance of a perpetual lamp to be burnt daily with one *uḻakku* of ghee in the temple of Mahādēva at Paḻaṅgōḻūr in Kāttaḷūr-kūṟṟam, a s.d. of Kīḻvēmbunāḍu in Palkuṉṟa-kōṭṭam by Aṇṇāvaṉ Kōdaṇḍarāmaṉ of Pūdiyūr.

NA-678

Ref.: *ARE*, 1925, no. 362; *SII*, xiii, no. 155.

On an another pillar in front of the same *mukka-maṇḍapa*.

Tamil, 22 short lines; badly damaged.

Chōḻa; Rājakēsarivarmaṉ, (*Rājarāja I*), r.y. 6=*A.D.* 991.

Registers gift of gold for a perpetual lamp in the temple of Mahādēva at Paḻaṅgōḻūr by Chāmuṇḍē. . . . , son of *Pāpaiyaṉ, an officer under Nuḷambar Vīrachōḻar.*[1] It appears that the gift amount was entrusted to the temple authorities (*uṇṇaḻigai-uḍiayār*).

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[1] Both the Pāpaiyaṉ and Vīrachōḻa figure in another record from the same place (see no. NA-679 below). The latter was possibly a local chieftain who was subordinate to Rājarāja I and was also known as Vīra-Chōḻa.

NA-679

Ref.: *ARE*, 1925, no. 361, *Ibid*, part ii, p. 80.

On a pillar in front of the *mukha-maṇḍapa* of the same temple.

Tamil.

Chōḻa;——— (*Rājarāja I* ?)[1], r.y. 29=(*A.D.* 1014).

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[1] Cf. no. NA-678 above.

Records gift of 90 sheep by an *officer of 'Nuḷambar Vīrachōḻar'* for a perpetual lamp in the temple at Paḻaṅgōḷūr in Pādāḍaippāḍi in Palkuṉṟakōṭṭam.

NA-680

Ref.: *ARE*, 1925, no. 358; *Ibid*, part ii, p. 87.

At the entrance into the same *mukhamaṇḍapa*.

Tamil.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 12=*A.D.* 1228.

Records the construction of the *maṇḍapa* in the temple at Tiruppaḻaṅgōyil, in Piṅgaḷa-nāḍu, a s.d. of Palkuṉṟa-kōṭṭam n Jayaṅgoṇḍachōḻa-maṇḍalam, by *Vaḻiyirundāṉ alias Toṇḍaimāṉ*, a *sāmanta-mudali* of *Nilaiyiṭṭa-Perumāṉ Araśaganāyaṉ alias Kulōttuṅgachōḻa-Pirudivigaṅgar*, the chief of the *nāḍu*, for the welfare of the master.

PŌḶŪR

NA-681

Ref.: *ARE*, 1941-2, no. 127; *Ibid*, part ii, para 23.

On a pillar in the *maṇḍapa* in front of the Pōlākshiammaṉ shrine near the market.

Tamil.

Rāshṭrakūṭa; [Kaṇṇa]radēva (*Krishṇa III*), r.y. ——: (*acc. A.D.* 939).

Records gift of land after purchase from the assembly of Pōḷiyūr *alias* Mahādēva-chaturvēdimaṅgalam by Koṟṟapirāṉ *alias* Gaṇḍarabhīma Peruntiṇai, son of Aruguḻāṉ Nambi Cheṭṭi of Arugūr, in Mīyyāṟu-nāḍu, a s.d. of Paḍuvūr-kōṭṭam, to Nārāyaṇa Śarmaṉ, son of Vēśāli of the Bhāradvāja-gōtra, for maintaining a lamp during nights in the big *maṇḍapa* constructed in the middle of the village as an adjunct to the *Peruntiṇai* of Arugūr-nāḍu and for providing in it water during summer and firewood during winter.

NA-682

Ref.: *ARE*, 1941-2, no. 126.

On two pillars in the same *maṇḍapa*.

Tamil; incomplete.

Chōḻa; Rājarājakēsarivarmaṉ 'who destroyed the ships at Śālai' (*Rājarāja I*), r.y. 10=*A.D.* 995.

Records gift of land, after purchase from the *sabhā* of Pōḷiyūr *alias* Mahādēva-chaturvēdimaṅgalam, in Paṅgaḷa-nāḍu, for offerings and lamp, evidently to the god in the village, by Kāmakkāṇi Appiyariñjipperumāṉ of Tiruvāli in Tiruvāli-nāḍu a s.d. of Chōḻa-nāḍu.

PUDUPPĀḶAIYAM

NA-683

Ref.: *ARE*, 1938-9, no. 242; *Ibid*, part ii, para 61.

On a pillar set up in front of the Gaṇapatitemple.

Tamil.

Rāshṭrakūṭa; Kaṇṇaradēva 'who took

Kachchi and Tañjai' (*Krishṇa III*), r.y. 26=*A.D.* 965.

States that *Paramaiyaṉ* who is called *Vīrachōḷa*[1]*-aḍhikāri*, made a gift of gold for a peretual lamp before the image of Gaṇapati enshrined in the *gōpura* constructed by him in the temple of Ūruḍai-Perumāḷ *alias* Tiruvachchiṟupattudēva at Vaśugūr[2] in Vaśūgūr-nāḍu, a s.d. of Palkuṉṟakoṭṭam.

NA-684

Ref.: *ARE*, 1938-9, no. 241.

On two slabs set up in the village.

Tamil; fragmentary.

——; (*c 12th cent. A.D.*).

Seems to record details of provision made for lamps offerings, etc., to the deities in a temple (name lost).

PULLŪR

NA-685

Ref.: *ARE*, 1939-40, C.P. no. 9; *EI*, xxxvi, no. 20, pp. 144—63, *TPC*, pp. 181—98.

A set of nine copper-plates was found during digging the *ardhamaṇḍapa* of the dilapidated Vishṇu temple at the village in 1939.[1]

Sanskrit, 17 lines and Tamil, 122 lines.

Pallava; Nandivarmaṉ (*Nandivarmaṉ II, Pallavamalla*), r.y. 33, day 330=*A.D.* 764-5.

The plates are strung together by a ring containing a circular seal which bears faint traces of a couchant Pallava bull facing the proper right. The first side of the seventh plate has been erased and rewritten in slightly later characters. The writing on the first side of the ninth plate is a palimpsest.

The Sanskrit portion states that Nandivarmaṉ was born in the Pallava family, *the mythical ancestors of* which were Bharadvāja, Drōṇa, Drauṇi (Asvatthāma), etc. The rulers of Kēraḷa, Chōḷa, Pāṇḍya, Maḷava, Kaḷabhra, Bāṇa, Āndhra, Saindhava, Śāntavaṁkuravara, Gaṅga and Kadamba kingdoms are said to have made obeisance to Nandivarmaṉ. *When this king was seated in the audience hall* surrounded by his courtiers and princes, *he issued an order, at the request of Avanichandra Yuvarāja* and *the lord of Vilvalapura*, granting a village called Nayadhī-ramaṅgalam, to one hundred and eight *Bappa-bhaṭṭārakas* (*i.e. brāhmaṇas*). Nayadhīramaṅgalam was named after one of the king's surnames. *Nāgaśarma Brahmādhirāja, the minister of the king was the executor of the grant.*

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1. By Vīrachōḷa is evidently meant the Chōḷa king Parāntaka I (*TAS*, iii, p. 111), under whom Paramaiyaṉ should have served in the region before transferring his allegiance to the new ruler Krishṇa III.
2. It may be noted that near this Puḍuppāḷaiyam in the Polur taluk is a village by name Vaśūr with which Vaśugūr of the present inscription may be identified.

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1. Now deposited with the Indian Museum, Calcutta.

The Tamil portion records that in the *33rd year of the king Nandivarmaṉ, at the instance of Avanichandra Iḷavaraśaṉ*, the king issued the order granting four villages, *viz.* Nelli, Pullūr, and Kuḍiyūr in Kiḻvēnāḍu, a s.d. of Palkuṉṟak-kōṭṭam and Takkāṟu in Maṇḍaikkuḷa-nāḍu, which were clubbed together into a new village named Nayadhīramaṅgalam, as *brahmadēya*, to 108 good and poor *brāhmaṇas* (*nalgūṟnar-pāppār*). On receipt of the royal communication, the *nāḍu* fixed the boundaries of the gift village with the help of the headman of the *nāḍu* (*nāṭṭu-viyavaṉ*). Among the boundaries, the tanks Pāḍiēri, Neśalarpūṇḍi-ēri, the river Chēyāṟu, and the villages Paḻaṅkōḷur, Nāgaḍimaṅgalam and Chātāmaṅgalam are mentioned. A number of taxes and other dues were remitted on the granted village: *kōyil-vastu*, *uḷḷiyakkūli*, *upakaraṇattaṇḍam*, *atikaraṇattaṇḍam*, *pattūrchchāṟṟu*, *uḻavaippaḷḷi-vastu*, *aṟappuṟattaṇḍam*, *nīrttūkkukkāṇam*, *paṭṭikaikkāṇam*, *kālkōṭṭukkāṇam*, *nāvitakkāṇam*, etc. It was further stated that the *nāḍu-kāppāṉ* and the *viyavaṉ* should not enter into the village. The donees were granted the existing water-rights. Any trangressor found misusing the irrigation water would be punished, by the king.

The executor (*āṇatti*) of the grant was Brahmādhirājaṉ the minister of the king, whose name has been given in the Sanskrit portion as Nāgaśarmaṉ. *The edict was written down by Nayadhīra.*

PŪṆḌI

NA-686

Ref.: *ARE*, 1925, no. 366.

On a slab set up near the ruined Śiva temple.

Tamil.

——; (*9th cent. A.D.*).

Records a gift of land after purchase by certain Oṟṟiyūraṉ to the temple of Mallaiyaṉār.

REṆḌĒRIPAṬṬU

NA-687

Ref.: *ARE*, 1941-2, no. 95.

On a slab set up in front of the Draupati Ammaṉ shrine at the entrance of the village.

Tamil.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja II or III*), r.y. 24: *A.D.* 1170 *or* 1240.

Records an endowment of 1300 *kuḻi* of land by *Śālimēyan alias Toṇḍaimāṉ* to the god Tirukkāmīśuram-Uḍaiya-Nāyaṉār at Śambukulap-perumāṉ Tirumuppūḍi.

SANIKKĀVAḌI

NA-688

Ref.: *ARE*, 1941-2, no. 132; *Ibid*, partii, para 23.

On both sides of a pillar in a private field.

Tamil, (verse); damaged.

Rāshṭrakūṭa; Akālavarsha Pṛithvīvallabha 'who took Kachchi and Tañjai' (*Kṛishṇa III*), r.y. 25=*A.D.* 964.

Begins with the hisotrical introduction commencing with the words *Tiruma*[*ga*]*ḷ-muyaṅga Śīrmagaḷ viḷaṅga*, etc., of the inscription of the king. Records the construction of a temple (?) at Śaḷukkipāḍi *alias* Kalaimalik - kalakkilik - kaḍigai-maṅgalam, evidently by the king, who is given the titles *Chalakanallātaṉ*, *Gajamallaṉ*, *Akālavarsha*, *conqueror of Kāñchī and Tañjai* etc.

The preserved portion seems to refer to the rout of the Pallava and Bāṇa and mentions *Kāñchībhujaṅga*, *Nuḷamba Aṇṇiga*. The construction of a hall (*ambalam*) at Śaḷukkipāḍi is then referred to. It is stated that the hall may become famous in the world as the mansion of Viśvakarmā.

ŚIR̤UVALLŪR

NA-689

Ref.: *ARE*, 1942-3, no. 94; *Ibid*, part ii, para 27.

On two sides of a slab set up in the street.

Tamil.

Chōḷa; Parakēsarivarmaṉ 'who took Madurai' (*Parāntaka I*), r.y. 14=*A.D.* 921.

Records grant of land for a lake and to one Todupaṭṭi Āchāriyaṉ, by Koḍukkar Tombattārāyiravar[1] of Śe[1]iṟūr in Kāṇḍalūr-kūṟṟam, a s.d. of Kīḻ[vē]-nāḍu in Palkuṉṟak-kōṭṭam. The lake is stated to have been dug by Mādalaṅkiḻāṉ Nampiḍāraṉ and called *Aiññūṟṟuvat-tombattārāyiraṉ-pērēri*.

NA-690

Ref.: *ARE*, 1942-3, no. 91.

On two slabs, one inside the south wall of the sanctum and the other one on the west side of *nandi-pīṭha* in the deserted Śiva temple.

Tamil.

Chōḷa; Rājakēsarivarmaṉ *alias* Rājarāja-dēva (*Rājarāja I*), r.y. 22=*A.D.* 1007.

Begins with the historical introdution *Tirumagaḷpōla* etc., of the inscription of the king. Records gift of gold for maintaining a lamp before the god Śentaḷi Āṇḍar at Śeḷu[vār], by Aṇukkaṉ, a *veḷḷāḷa* of Ādamaṅga lam in Puda[na]ḍappāḍi.

NA-691

Ref.: *ARE*, 1942-3, no. 92.

On the south wall inside the *mukha-maṇḍapa* of the same temple.

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[1] *Tombattārāyiravar* probably represent a community of the 96,000 country (*i.e.* Gaṅgavāḍi). Incidentally it may be pointed out that the donor to the temple of Śiṟuvallūr is called a Koḍukkaṉ of the village. The present record also notices an officer Irumaḍi-Chōḷa Piridiyaṅgaraiyaṉ (mentioned only in Part ii of the Report) from whose name it may be inferred that Parāntaka I had the surname 'Irumaḍi-Chōḷa' which was later on adopted by his successors Rājāditya, Gaṇḍarāditya and Rājarāja I.

Tamil; highly damaged.

Chōḻa; Rājakēsarivarmaṉ (*Rājarāja I*), r.y.——: (*acc. A.D.* 985).

Begins with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Records a gift of land for a perpetual lamp and for offerings during the night, in the temple of Nandipradhīśvaratt-āṇḍār at Śeliṟūr in Kāndaḷūr-kūṟṟam, a s.d. of Paṅgaḷa-nāḍu, by a resident of the village.

SITTAMPAṬṬU

NA-692

Ref.: *ARE*, 1941-2, no. 172; *Ibid*, part ii, para 51.

On a slab built into the wall of a well in a private land.

Tamil.

Pāṇḍya; Tribh. Sundara-Pāṇḍyadēva 'who took all countries' (*Jaṭāvarmaṉ Sundara Pāṇḍya I*), r.y. 17, Āṇi 1=*c A.D.* 1268.

Registers gift of the village Śigiṟa-paṭiṉan-paṭṭu *alias* Chittiramēḻinallūr, by the *nāṭṭavar* of Murugamaṅgalap-paṟṟu to (the temple of) god Śeṁpavaḷak-kuṉṟam-Uḍaiyār[1] at Tiruvaṇṇāmalai.

TACHCHĀMBĀḌI

NA-693

Ref.: *ARE*, 1941-2, no. 158; *Ibid*, part ii, para 112.

On both sides of a slab set up in the tank bed.

Tamil.

Chōḻa (?); Pārthivēndrādhivarmaṉ 'who took the head of the Pāṇḍya', (*Pārthivēndravarmaṉ*), r.y. 4=*c A.D.* 960.

Records the construction of a sluice to the tank of Tachchuḻāṉpāḍi in Pāḍā-nāḍu, a s.d. of Palkuṉṟakkōṭṭam, in memory (?) of *Mañjakkaṉār who had died* and who was the daughter of *Pudaṉāḍar Nambi Eḻuvāṉār and the wife of Chēripperumāṉār, son of Ayyāṟṟaḍiyaḷ*, chief of Pāḍā-nāḍu, The sluice was called *Tirumaḷapāḍi*.

NA-694

Ref.: *ARE*, 1941-2, no. 157; *Ibid*, part ii, para 112.

On a stone in a private land.

Tamil.

Chōḻa (?); (*Pārthivēnaravarmaṉ*), r.y. 5=*c A.D.* 961.

Records gift of land by *Chēripperumāṉāṉ*, *son of Ayyāṟṟaḍigal*[1] of Pāḍā-nāḍu for daily offerings to the god, Taichchumāṉ-pāḍi-Mādēva.

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[1] This temple must be distinguished from the present Aruṇāchalēśvara temple referred to in inscriptions as the temple of Tiruvaṇṇāmalai-Uḍaiya-Nāyaṉār.

[1] Figures also in the above inscription (no. NA-693) belonging to Pārthivēndravarmaṉ. Hence this record may also be assigned to the same king.

TEṈ-MAHĀDĒVAMAṄGALAM

NA-695

Ref.: *ARE*, 1933-4, no. 51; *SII*, xiii, no. 173 A (Addendum), p. 187.

On a slab set up near Kallērippāṟai (rock) near the Cheyyāṟu river.

Tamil, 15 lines.

Chōḻa; Rājakēsarivarmaṉ 'who took Madurai' (*Parāntaka II Sundara-Chōḻa*), r.y. 7=*c A.D.* 964.

Records the endowment of a land called Pākkaḍi-śeruvu by one Puttaṟaiyāḍi for the maintenance of a tank that was dug by Chōkāraṉ Aṇṇāvaṉ Pākkaḍi at Mādēvamaṅgalam in Puttuḍappāḍi, a s.d. of Palkuṉṟak-kōṭṭam.

NA-696

Ref.: *ARE*, 1933-4, no. 50; *Ibid*, part ii, para 13, p. 33.

On a rock known as 'Aḍukkāṅgal' on the hill in the village.

Sanskrit (verse); Grantha.

Chōḻa; (*Rājarāja I*), r.y.—: (*acc. A.D.* 985).

The record registers the prediction of the birth of Vāsudēva-Mahā-Vishṇu as (king) Rājarāja and of *Vākpati* (*i.e.* Bṛihaspati) *as his minister Jayanta*, and that he would measure (survey) the earth and found a city in his name on the Triśūla hill.[1]

TIṆḌIVAṆAM

NA-697

Ref.: *ARE*, 1941-2, no. 131.

On two slabs near the ruined Śiva temple close to the hill.

Tamil.

Chōḻa; Rājakēsarivarmaṉ *alias* Rājādhirājadēva (*Rājādhirāja I*), r.y. 27=*A.D.* 1045.

Begins with the historical introduction *Tiṅgaḷēr taru*, etc., of the inscription of the king. Records gift of land (1100 *kuḻi*) after purchasing it for 11 *kaḻañju* of gold from the *sabhā* of Vaśuvūr *alias* Rājagāṇḍīvachaturvēdimaṅgalam in Naḍuvil-vagai-Mugai-nāḍu, in Paṅgaḷa-nāḍu, a s.d. of Jayaṅgoṇḍachōḻa-maṇḍalam, by the *Śrībhaṇḍāram* of the temple of Tiruttiṇḍil-Uḍaiya Mahādēva for burning two perpetual lamps in the temple.

TIRUMALAI (NEAR PŌḶŪR)

NA-698

Ref.: *ARE*, 1907, no. 66; *SII*, iii, no. 97.

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[1] This is a reference probably to the revenue survey undertaken by Rājarāja I in his 16th year (*i.e.* A.D. 1010-11) Jayanta, mentioned here, must be assumed to be an officer of the king not known hitherto. The Triśūla hill, in an offshoot of which this inscription is found, was known also as Naviramalai, where there was a temple dedicated to god '*Kāri-uṇḍi*'. In the Śaṅgam period, the ruler of this region was Naṉṉaṉ who is praised in *Malaipaḍukaḍām*, one of the *Pattuppāṭṭu* (Ten-Idylls) by Peruṅkauśikaṉār.

On a rock to the left of the painted cave.

Tamil, 9 lines.

Chōḻa; Parakēsarivarmaṉ (*Parāntaka I*), r.y. 4=*A.D.* 911.

Records a gift of four *kaḻañju* of gold made by two *dēvakaṉmis* (temple servants) of Kaḍuttalai-ūr in Irumuḍichchōḻar- Kaṉṉāḍaga (country), called *Ēraṉ Puttukaṉ and Madurāntakak-karampuḷār alias Kaḍuttalaiy-Sōmanāyagaṉ Chandaṉāyiravaṉ*, for feeding one devotee daily in the *paḷḷi* (Jain temple) at Vaigāvūr-Tirumalai in Paṅgaḷanāḍu, a s.d. of Palakuṉṟak-kōṭṭam. The charity was entrusted to the care of the managers of the temple (*paḷḷiyāḷvār*).

NA-699

Ref.: *ARE*, 1907, no. 65; *Ibid*, part ii, para 83.

In the same place.

Tamil.

Rāshṭrakūṭa; Śrī Kaṉṉaradēva 'who took Kachchi and Tañjai' (*Krishṇa III*), r.y. 19=*A.D.* 958.

Records gift of a lamp to the *yaksha* on the Tirumalai at Vaigāvūr by a servant of *Gaṅgamādēvi,*[1] *queen of Kaṉṉaradēva-Pṛidigaṅgarayar.*

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[1] The same queen is referred to in an inscription on a rock at Chōḻapuram near Vellore where she is called Kāmakkaṉār *alias* Gaṅgāmadēviyār, daughter of the Vāṇakōvaraiyar Oṟṟiyūr-Aḍiyaṉ and queen of Pṛithvigaṅgaraiyar. In another Chōḻapuram epigraph dated in Śaka-Saṁvat 875, Pṛithivigaṅgaraiyar is said to have been governing the Kalleḍuppūr-maryādā (*EI*, vii, p. 195).

NA-700

Ref.: *ARE*, 1887, no. 88; *SII*, i, no. 73.

In a small shrine below the painted cave at Tirumalai, first inscription.

Tamil, 6 lines.

——; ——, r.y.—: (*10th cent. A.D.*).

Records the image of *Yakshi* was caused to be made by *Arishṭanēmi Āchāryar,*[1] *the pupil of Paravādimallar* of *Kaḍaikkōṭṭūrt-Tirumalai.*

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[1] The same teacher is referred to in an inscription at Viḷāppākkam near Tiruppāṉmalai, dated in the 38th year of Parāntaka I (*SII*, vii, no. 56).

NA-701

Ref.: *ARE*, 1887, no. 82; *SII*, i, no. 66.

On a buried rock in front of the *gōpura* at the base of the Tirumalai hill.

Tamil, 10 lines (prose and verse).

Chōḻa; Rājakēsarivarmaṉ Rājarājadēva (*Rājarāja I*), r.y. 21=*A.D.* 1006.

Begins with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. The inscription records that one *Guṇavīramēmuṉivaṉ*[1] constructed a sluice called after Gaṇiśēkhara Maru-Poṟ-chūriyaṉ. The king is referred to as *Chōḻan Arumoḻi*, the lord *of the river Poṉṉi*.

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[1] The identity of this Guṇavīra-muṉivar is not clear. Tamil literary traditions speak of (*i*) Guṇasāgara the composer of the work *Yāpparuṅgalakkārigai* (Ś. 300); (*ii*) Guṇabhadra, the author of the *Chūḍāmaṇi nigaṇṭu*; and (*iii*) Guṇavīra Paṇḍita, the author of *Nēminātham* and *Vachchanandimāḻai*. The last of these was the contemporary of Chōḻa Kulōttuṅga III (see Raṅgāchārya *TLIMP* i, p. 80).

NA-702

Ref.: *ARE*, 1887, no. 80; *SII*, i, no. 67; *EI*, ix, no. 31, pp. 229-33.

On a piece of rock on the top of the same hill.

Tamil, 14 lines.

Chōḻa; Parakēsarivarmaṉ *alias* Uḍaiyār Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 12=*A.D.* 1024.

The inscription beginning with the historical introduction *Tirumaṉṉi vaḷara*, etc., of the inscription of the king and enumerates the king's conquests of Iḍaittuṟai-nāḍu, Vaṉavāśi, Maṇṇaikkaḍakkam, Īḻam, Kēraḷa, Iraṭṭapādi, Śakkarakōṭṭam, Madura-maṇḍalam, Pañchappaḷḷi, Māśuṇidēśa, Ādinagar, Oḍḍa-vishaya, Kōśalai-nāḍu, Taṇḍabhūtti, Takkaṇalāḍam, Vaṅgāḷadēśa and Uttiralāḍam.

Records that Chāmuṇḍappai, the wife of the merchant Naṉṉayappa, who resided at Malliyūr in Karaivaḻi in Perumbāṇappādi deposited 20 *kāśu* for a perpetual lamp and ten *kāśu* for offerings to the god of the *Śrī-Kundavai-Jīnālāya of Vaigāvūr-Tirumalai*, a *paḷḷichchandam* in Mugai-nāḍu, a s.d. of Paṅgaḷa-nāḍu, in Jayaṅgoṇḍachōḻa-maṇḍalam.

NA-703

Ref.: *ARE*, 1887, no. 81 *SII*, i, no. 68.

On a rock underneath the steps between the *gōpura* and the painted cave.

Tamil, 26 lines.

Chōḻa; Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 12=*A.D.* 1024.

Begins with the historical introduction *Tirumaṉṉi vaḷara*, etc., of the inscription of the king. Records the gift of a lamp to the god of the Tirumalai temple at Vaigāvūr for which money was provided by *Śiṉṉavai, the queen of the Pallava king.* The god is called Ārambhanandin. Vaigāvūr was a *paḷḷichchanda* in Mugai-nāḍu in the Naḍuvil-vagai of Paṅgaḷa-nāḍu.

NA-704

Ref.: *ARE*, 1887, no. 83; *SII*, i, no. 141.

Inside the *gōpura* at the base of Tirumalai hill.

Tamil, 2 lines; fragmentary.

Chōḻa; *Rājarāja*,[1] r.y.——:

Mentions Kaṇṇaṉ Chōḻakōṉ.

NA-705

Ref.: *ARE*, 1887, no. 90; *SII*, i, no. 75; *EI*, vi, no. 34 (A), pp. 331-2.

On the outer wall of the doorway which leads to the painted cave.

Tamil and Sanskrit, 10 lines.

——; (*c 12th cent. A.D.*).

Records the restoration of the images of a *Yaksha* and *Yakshi*, which were set up on the Tirumalai hill. In this connection the names of three kings are mentioned: (1)

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[1] The identity of the king is not verifiable.

Eḻiṉi or Yavanikā; (2) *Rājarāja or Vagaṉ and* (3) *Viḍugādaḻagiya-Perumāḷ* (Vyāmuktaśravāṇōjjavala).

Eḻini is stated to have belonged to the family of the kings of Chēra. Both Eḻiṉi and Rājarāja receive the title Adigaimāṉ. The third king is called the lord of Takaṭa or Tagaḍai. He was the son of Vagaṉ or Rājarāja, who seems to have a remote descendant of Eḻiṉi.

NA-706

Ref.: *ARE*, 1887, no. 89; *SII*, i, no. 74.
On the same wall (left of entrance).
Tamil, 12 lines.
Chōḻa; Tribh. Rājarājadēva (*Rāja- rāja III*), r.y. 20=*A.D.* 1236.

Records the gift of the village of Kuṉṟattūr *alias* Rājagambhīranallūr as *kāṇi* with all rights of alienation by *Attim allaṉ Śambukula-Perumāḷ alias Rājagambhīra-Śambuvarāya to Āṇpānkaḷ Paṅgaḷarāyar*, son of Ilālapperumāṉ of Vīraṉpākkam in Tamaṉūr-nāḍu in Jayaṅgoṇḍachōḻa-maṇḍalam. Kuṉṟattūr was a village in Paṅgaḷa-nāḍu, a s.d. of Palkuṉṟakkōṭṭam.

TŪMBŪR

NA-707

Ref.: *ARE*, 1941-2, no. 153.
Round the stone mortar lying outside the Śiva temple.
Tamil.
——; (*11th cent. A.D.*).

States that the oil-press (*śekku*) was the gift of Mādēvaṉ, son of Iḷaichchāndaṉ of Tumbaiyūr.

VAḌAMAHĀDĒVAMAṄGALAM

NA-708

Ref.: *ARE*, 1933-4, no. 58.
On the south wall of the *maṇḍapa* in front of the central shrine in the Mahādēvīśvara temple.
Tamil.
——.

Gives the linear measurement (*aḷavukōl*) for dry lands.[1]

VAŚŪR

NA-709

Ref.: *ARE*, 1941-2, no. 86; *Ibid*, part ii, para 23.
On the east side of the rock close to natural spring on the hillock to the west of the village.
Tamil.
——; ——, r.y. ——, *Ś*. 875=*A.D.* 953.

Records a sale of land made tax-free by the assembly of Vaśugūr in Vaśu-gūr-nāḍu, a s.d. of Palkuṉṟa-kōṭṭam to *Avikākaṉ Pō[yā]pāṭakaṉ Dutthagāmi*,[1] *a bodyguard of Kaṉṉaradēva Chakravarti* who endowed it for worship to the goddess during the three services, and left in charge of Śiddhappayaṉ, a member of the *āḷuṁgaṇa*.

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[1] On the west wall of the central shrine is found a similar measurement for wet lands.

[1] This person also figures in no. NA-649 above.

NA-710

Ref.: *ARE*, 1940-1, no. 87.
In the same place.
Tamil.
Chōḻa; Rājakēsarivarmaṉ 'who destroyed the ships at Śālai' (*Rājarāja I*), r.y. 12=*A.D.* 997.

Registers the sale of 500 *kuḻi* of land made tax-free by the assembly of Vaśugūr to Śūḷapāṇi Kuñjiramallaṉ, a headman of Kōyilāṟṟūr in Ūṟṟuk-kāṭṭuk-kōṭṭam to be endowed by the latter for daily worship and offerings to the goddess.

NA-711

Ref.: *ARE*, 1941-2, no. 85.
Iṉ the same place.
Tamil.
Chōḻa; Rājarāja - Rājakēsarivarmaṉ (*Rājarāja I*), r.y. 14=*A.D.* 999.

Begins with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Records a tax free gift of land, after purchasing it from the *sabhā* of the place, for daily offerings to the same goddess by Śāttaṉ Maṇināgaṉ of Pākkam in Pākka-nāḍu, a s.d. of Vēśalippāḍi.

NA-712

Ref.: *ARE*, 1941-2, no. 84.
In the same place.
Tamil.
Chōḻa; Rājarāja - Rājakēsarivarmaṉ (*Rājarāja I*), r.y. 15=*A.D.* 1000.

Begins with the same historical introduction[1] of the inscription of the king. Registers a gift of land by Teṅgaḷūr Poṉkambattaiyaṉ, a member of the governing body (*āḷuṅgaṇam*) of Vaśugūr in Vaśugūr-nāḍu, a s.d. of Palkuṉṟa-kōṭṭam for providing two *nāḻi* of rice for offerings during the evening worship to the goddess Ūruḍaichchelvi-Suṉaimēnaṅgai of the place.

The land was made tax-free by payment of *iṟai-dravyam* and water-fee (*nīrvilai-dravyam*) to the *sabhā* of the village by *Iṉakkuṭṭinakkaṉ alias Rājarājappērariayṉ of Vāḻaippandal* in Vāḻaippandal-nāḍu.

VEṆMAṆI

NA-713

Ref.: *ARE*, 1941-2, no. 116.
On two sides of a hero-stone on the road-side, a furlong from the modern Piḷḷaiyār temple.[1]
Tamil.
——; (*9th cent. A.D.*).

Records the death of *Gaṇavayaṉ, the disciple of the preceptor* (*Āśāṉ*) *Teṉṉavaṉ*, when Veṇmaṇi was destroyed in the time of *Valluvik-Kaṅgaraiyar*.

VĪRALŪR

NA-714

Ref.: *ARE*, 1912, no. 349.
On a slab set up near the Puṅgavaṉattammaṉ temple.
Tamil.
——; (*c 11th cent. A.D.*).
Refers to the guild of merchants.[1]

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[1] viz. *Tirumagaḷ-pōla*, etc.

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[1] Engraved above the figure of a warrior represented with a shield in the left hand and a scimitar in the right.

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[1] This record may be assigned to the time of Rājarāja I.

TIRUPPATTUR TALUK

TIRUPPATTŪR

NA-715

Ref.: *ARE*, 1909, no. 252.

On four detached stones built into the platform round the flag-staff in front of the Varadarājaperumāḷ temple.

Tamil.

Chōḷa; Rājakēsarivarmaṉ *alias* Rājarājadēva (*Rājarāja III*),[1] r.y. ——: (*acc. A.D.* 1216).

Contains portions of the historical introduction of the inscription of the king. Mentions Vīranārāyaṇa - chaturvēdimaṅgalam, a *brahmadēya* in Rājēndra-śiṅga-vaḷanāḍu.

NA-716

Ref.: *ARE*, 1909, no. 250.

On the north wall of the central shrine in the Brahmēśvara temple.

Tamil; built in the middle.

Hoysaḷa; *Viśvanā*[*tha*]*dē*[*vā*], r.y. 3= *A.D.* 1298.

Records that from the year quoted, the *dēvadāna* villages belonging to the temple of Brahmīśvaramuḍaiya Nāyaṉār, were made rent-free.

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[1] The king may be identified with Rājarāja III because of his surname *Rājakēsarivarmaṉ* and the mention of *Rājēndraśiṅga-vaḷanāḍu*.

TIRUVANNAMALAI TALUK

ĀVŪR

NA-717

Ref.: *ARE*, 1919, no. 307.

On the north, west and south walls of the Gaṇapati shrine in the ruined Śiva temple.

Tamil.[1]

Chōḷa; Rājarāja-Rājakēsarivarmaṉ *alias* Rājarājadēva (*Rājarāja I*) r.y. 24=*A.D.* 1009.

Records gift of land for offerings to the temple of Tirumāḍappāṟari Uḍaiyār at Āvūr in Vāṇagappāḍi on the northern bank of the Peṇṇai *at the request of Nallūḷāṉ Viṇṇi Attimallaṉ alias Araiyarābharaṇavāṇavēḷāṉ*, while *Rājarāja Vāṇakōvaraiyar* was residing at Perumbaṟṟappuliyūr (*i.e.* Chidambaram).

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[1] The letters appear to belong to a later date.

NA-718

Ref.: *ARE*, 1919, no. 293; *Ibid*, part ii, para 28.

On the east wall of the *maṇḍapa* in front of the central shrine in the same temple.

Tamil; damaged and stones taken off in the middle.

Pāṇḍya; *Māṟavarmaṉ Tribh. Kōṉērimēlko[ṇḍāṉ]*.........., r.y.——:(*c* 12*th cent. A.D.*).

Seems to register a gift of land and refers the de-limitation of boundary (stones) made previously in the regin of the *king's elder brother* (*aṇṇāḷvi*) *Śrīvallabhadēva*.[1]

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[1] Perhaps to be attributed to Perumāḷ Sundara-Pāṇḍyadēva mentioned as a joint ruler with Śrīvallabha. (*ARE*, 1919, no. 514).

NA-719

Ref.: *ARE*, 1919, no. 311.

On a boulder in the central shrine in the ruined Vishṇu temple.

Tamil.

Chōḷa; Tribh. Rājarājadēva (*Rāja· rāja II or III*), r.y. ——: (12*th.* *or* 13*th cent. A.D.*).

Seems to record a gift of dry land to the temple of Karumāṇikkattāḷvār at Āvūr.

NA-720

Ref.: *ARE*, 1919, no. 299; *Ibid*, part ii, para 23.

On the south wall of the *maṇḍapa* in front of the central shrine in the ruined Śiva temple.

Tamil.

Pāṇḍya; Jaṭāvarmaṉ Tribh. Vīra-Pāṇḍyadēva (*Vīra-Pāṇḍya I* ?), r.y. 4 Makara, śu.di. pañchami, Monday, Rēvati= *Monday*, 22 *January*, *A.D.* 1257.

Records the rates of taxes (*kaḍamai*) fixed on various crops grown on the lands.

NA-721

Ref.: *ARE*, 1919, no. 302.

On the south wall of the same *maṇḍapa*.

Tamil.

Pāṇḍya; Jaṭāvarmaṉ *alias* Tribh. Sundara—Pāṇḍyadēva (*Sundara Pāṇḍya I* ?), r.y. 12=*c A.D.* 1263.

Fixes the taxes to be levied from the ryots residing in the village on the lands cultivated by them.

NA-722

Ref.: *ARE*, 1919. no. 288.

On the west wall of the central shrine in the same ruined Śiva temple.

Tamil; incomplete.

——; ——, r.y. ——; *Ś*. 1193, Dhanus, śu. di. prathamā, Friday, Mūla=*Friday*, 4 *December*, *A.D.* 1271.

Seems to record a gift of land to the temple of Tiruvagattīśvaramuḍaiya-Nāyaṉar at *Āvūr in Cheṅguṉṟa-nāḍu in Vāṇagappāḍi on the northern bank of the Peṇṇai, a s.d. of Rājarājavaḷanāḍu.*

NA-723

Ref.: *ARE*, 1919, no. 291; *SII*, xii, no. 236.

On the east wall of the *maṇḍapa* in front of the same shrine.

Tamil; 9 lines; incomplete.

Later Pallava; Sakalabhuvaṉachakravartikaḷ Kōpperuñjiṅgadēva (*Kōpperuñjiṅga II*), r.y. 30,[1] Tulā, śu. 5, Mūla, Thursday=29 *September*, *A.D.* 1272.

Appears to *record the setting up of an image of Astradēva*[2] during the days of Śūraṇḍār *alias* Jayasēvakaṉ-Chēdiyarāyar in the temple of Tiruagattīśvaramuḍaiya-Nāyaṉār at Āvūr in Chēdi-maṇḍalam on the northern bank of the river Peṇṇār. The donors were the merchant (*tiṟalāyirattu tigaḷvāṇigar*)[3] of the 18 divisions, who are mentioned with a number of epithets such as *Sarvaguṇasampaṉṉa*, *Ālaṅkēṉa-paṟamarāpati*, *Bhujamiguparākrama*, *Garuḍatvēśa Śēṉa Mahābōdhi*, *Nandapattaṉ*, *Śākkiyar etc.*[4]

NA-724

Ref.: *ARE*, 1919, no. 290; *SII*, xii, no. 240.

On the south wall of the central shrine in the same temple.

Tamil, 2 lines; fragmentary.

Later Pallava; Sakalabhuvaṉachakravartigaḷ Kōpperuñjiṅgadēva (*Kōpperuñ-*

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1. The regnal year is wrongly given as 3[5] in *ARE*, 1919.
2. *Astradēva* is a defied weapon which is usually taken out in advance of the processional image during festival days.
3. The body of merchants is called *Tiśaiāyirattu-aiññūṟṟuvar* in other inscriptions.
4. The epithets *Mahā-bōdhi* and *Śākkiyar* suggest the Buddhist origin of the trading corporation.

jiṅga II), r.y. 32, Mēsha, śu. 1, Ādirai, Monday[1]=*A.D.* 1275.

Mentions some provisions made to Tiruvagattīśvaram-Uḍaiya Nāyaṉār at Āvūr in Cheṅguṉṟa-nāḍu, a s.d. of Chēdimaṇḍalam, situated on the northern bank of Peṉṉai by the merchants of the *Chitramēḻi* guild for the welfare of *Vaṉṉiyṉaār alias Mānābharaṇa-Chēdirāyar*.

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[1] The astronomical details given in the inscription are not regular. śu. prathamā and nakshatra Ārdra cannot combine in the month of Mēsha.

NA-725

Ref.: *ARE*, 1919, no. 300; *SII*, xii, no. 241.

On the south wall of the *maṇḍapa* in front of the same shrine.

Tamil, 9 lines.

Later Pallava; Sakalabhuvaṇachakravartigaḷ Kōpperuñjiṅgadēva (*Kōpperuñjiṅga II*), r.y. 32, Mēsha, śu. 1, Mūla, Sunday=*A.D.* 1275.[1]

Records the gift of land to a *brāhmaṇa* named Varantandāṉ who belonged to Bhāradvāja *gōtra* (?) by *Vaṉṉiyanāyaṉ-Chēdirāyaṉ* for the supply of sandal paste, incense for the sacred bath, scented powder etc., to the god Tiruvagattīśvaramuḍaiya-Nāyaṉār on festival days. Mentions the names of the lands such as *Viḷakku-eṇṇaipaṭṭi*, *Puḷiyañcheṟu*, etc.

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[1] The details of date given in the record are not regular. The intended date is probably Sunday, 8 April, A.D. 1274.

NA-726

Ref.: *ARE*, 1919, no. 296.

On the north wall of the same *maṇḍapa*.

Tamil.

Pāṇḍya; Māṟavarmaṉ Tribh. Kulaśēkharadēva (*Kulaśēkhara I* ?), r.y. 20, Tulā, ba.di. tṛitīya, Monday, Rōhiṇi=*c A.D.* 1288.

Records a gift of land.

NA-727

Ref.: *ARE*, 1919, no. 292.

On the east wall of the same *maṇḍapa*.

Sanskrit; Grantha; incomplete.

Hoysaḷa; Vīra-Ballāḷadēva (*Vīra-Ballāḷa III*), r.y.—: (*acc. A.D.* 1292).

Details not available.

NA-728

Ref.: *ARE*, 1919, no. 289.

On the south wall of the central shrine in the same temple.

Tamil.

Pāṇḍya ; Tribh. Koṉēriṉmaikoṇḍāṉ Vikrama-Pāṇḍyadēva (*Māṟavarmaṉ Vikrama Pāṇḍya II or III*), r.y. 5. Paṅguṇi: (*c* 13*th cent. A.D.*).

Records *an order of Mallaya-Daṇḍanāyakkar*. Gift of land for conducting a festival on the day of *Punarvasu* to the temple of Tiruvagattīśvaram-Uḍaiyār at *Āvūur in Śiṅgamalaipaṟṟu*.

NA-729

Ref.: *ARE*, 1919, no. 303.

On a pillar by the side of the *maṇḍapa* in front of the same shrine.

Tamil.

Pāṇḍya; *Vīra-Pāṇḍyadēva*, r.y. 11: (*c* 13*th cent. A.D.*).

Records that this is the sacred *maṇḍapa* of Kuḍināyaṉār Naraśiṅgadēvar.

NA-730

Ref.: *ARE*, 1919, no. 286.

On the north wall of the same shrine.

Tamil; damaged.

——; ——, r.y. 22, Āvaṇi 31.

Seems to record a gift of land.

CHEṄGAMA

NA-731

Ref.: *ARE*, 1900, no. 110; *SII*, vii, no. 122.

On the south wall of the central shrine in the Rishabhēśvara temple.

Tamil, 3 lines; built in at the right end.

Pāṇḍya; Tribh. Śrīvallabhadēva (*Jaṭāvarmaṉ Śrīvallabha*), r.y. 17+4, Mithuṇa, śu. 5, Magha, Saturday=*A.D.* 1142.

Seems to record some *kaḍamai* and *kāṇikkai* on some lands. Mentions one *Patañchali - mānauṉikkāḍumperumāḷ the chief of Āḍaiyūr.*

NA-732

Ref.: *ARE*, 1900, no. 114; *SII*, vii, no. 126.

In the same place.

Tamil; 4 lines; built in at the end.

Chōḷa; Tribh. Vīrarājēndradēva (*Kulōttuṅga III*), r.y. 3=*A.D.* 1181.

Registers gift of land for a twilight lamp to god Uḍaiyār Tiru-Iḍavantu[ṟ]....by Karuppūruḍaiyāṉ-Periyāḷvāṉ *alias* Tiraḷāniṉṟāṉ-Kurukkularāyaṉ for the welfare of *Karikālachōḷa-Āḍaiyūrnāḍāḷvār Amaṭṭāḷvār* and *Naraśiṅga-paṉmar.*

NA-733

Ref.: *ARE*, 1900, no. 108; *SII*, vii, no. 120.

On the west wall of the same shrine.

Tamil; 5 lines.

Chōḷa; Tribh. Vīrarājēndra-Chōḷadēva (*Kulōttuṅga III*), r.y. 7, Mēsha, śu. 13, Uttiram, Saturday=13 April, *A.D.* 1185.

Records gift of land Vāṇavichchātirapputtēri, southern hamlet of Cheṅgaimā to the Tiru-Iḍavanduṟai - Uḍaiya-Nāyaṉār temple at Cheṅgaimā including income from taxes such as *poṉ-vari, śilvari, āyam, antarāyam, taṟiyiṟai, taṭṭār-pāṭṭam, Kuṟṟattaṇḍam* etc. The donor was *Pēri-uḍaiyāṉ Amaṭṭāḷvār Vaṉṉiyamakkaḷnāyaṉ Karikāla-chōḷa Āḍaiyūr-Nāḍāḷvār.*

NA-734

Ref.: *ARE*, 1900, no. 105; *SII*, vii, no. 117.

On the north wall of the same shrine.

Tamil; 5 lines.

Chōḷa; Tribh. Vīrarājēndra-Chōḷadēva (*Kulōttuṅga III*), r.y. 13, Mesha, śu. 13, Uttiram, Monday=8 *April*, *A.D.* 1191.

Records gift of Āṉaimaṅgalam, the southern hamlet of Cheṅgaimā, by *Karikālachōḻa-Āḍaiyūr-Naḍāḻvāṉ* as *dēvadāṉam* from the Chittirai month onwards to god Tiru - Iḍabatturai - Uḍaiya-Nāyaṉār of Cheṅgaimā exempting taxes such as *taṟi-iṟai*, *taṭṭār-pāṭṭam*, *kuṟṟa-teṇḍam*, *māvaḍai*, *maravaḍai ērimīṉkāśu*, *poṉvari* and *pūvari*. The donor bears the epithet *Pēriuḍaiyāṉ Amaṭṭāḻvāṉ*.

NA-735

Ref.: *ARE*, 1900, no. 115; *SII*, vii, no. 127.

On the south wall of the same shrine.

Tamil; 3 lines.

Chōḷa; Tribh. Kulōttuṅga- Chōḷadēva (*Kulōttuṅga III*), r.y. 20, Āvaṇi 14, Sunday, Tiruvādirai=10 *August*, *A.D.* 1197.

Contains *an agreement between Malaiyaṉ Viṉaiyaiveṉṟāṉ alias Karikālachōḻa Āḍaiyūr-Nāḍāḻvār* and *Śeṅgēṇi-Ammaiyappaṉ Attimallaṉ alias Vikramachōḻa Śambuvarāyaṉ for mutual alliance* to stand together against their common enemies along with *Piṟandaperumāḷ alias Irājarāja Adigamāṉār*.

NA-736

Ref.: *ARE*, 1900, no. 107; *SII*, vii, no. 119.

On the north wall of the same shrine.

Tamil; 2 lines.

(Chōḷa); (*Kulōttuṅga III*), r.y. 21, Āvaṇi=(*A.D.* 1199).

Refers to *a political agreement among Karikālachōḻa Āḍaiyūr-Nāḍāḻvār*, *Vikramachōḻa Śambuvarāyaṉ* and *Viḍukadaḻagiya-perumaḷ alias Rājarāja Adigaimāṉ* regarding their conduct and attitude to be adopted towards *Yādavarāyar*, *Śīyagaṅgar* and *Kulōttuṅgachōḻa-Śambuvarāyar*.

NA-737

Ref.: *ARE*, 1900, no. 111; *SII*, vii, no. 123.

On the south wall of the same shrine.

Tamil, (verse), 20 lines.

(*Bāṇa* ?); Magadaṉ 'who took Kāñchī and Vañchi' (*Rājarāja Magadai Nāḍāḻvāṉ* ?), r.y.——: (Early 13*th cent. A.D.*).

In the form of verses in praise of a certain Magada chief who had captured Kāñchī and Vañji. The victories included Kāraikkāḍu and the conquests extended to Koṅgu and Kaliṅgam. The Magadha chief defeated and killed one *Vaṅgārāśiṅgaṉ*.

NA-738

Ref.: *ARE*, 1900, no. 106; *SII*, vii, no. 118.

On the north wall of the same shrine.

Tamil, 11 lines.

——; ——, r.y. ——, Siṁha, ba. 3, Rēvatī, Sunday, Ś. 1180=*A.D.* 1258.

Records *a grand meeting* of all the communities of Vaḍatalai-nāḍu and Teṉmalai-nāḍu in Āḍaiyūr-nāḍu under the presidentship of the chief *Āmaṭṭan Karikālachchōḻa-Āḍaiyūr-Nāḍāḻvār along with his younger brother Naraśiṅgapaṉmar*, in which it was decided that three sons of Naraśiṅgapaṉmar *viz.*, *Pēriyuḍaiyāṉ*, *Araśakanāyaṉ* and *Ammaṭṭāḻvāṉ* had become traitors to the chief and the country by their collusion with *Karuppukkaṭṭi-nāyakkar* and hence they were to be banned from the country and denied any ruling rights hence forth.

NA-739

Ref.: *ARE*, 1900, no. 109; *SII*, vii, no. 121.

On the south wall of the same shrine.

Tamil, (verse), 4 lines.

——.

Consists of a Tamil verse praying god Muruga (*Kandaṉ*) for the welfare of *Pēriyuḍaiyār*.

MALAYAṈŪR

NA-740

Ref.: *ARE*, 1940-1, no. 104; *Ibid*, part ii, para 26.

On a hero-stone set up on the right bank of the Pāmbanāṟu (stream).

Tamil.

Chōḻa; Rājakēsarivarmaṉ [*Āditya I*][1] r.y. 20—(*A.D.* 891).

States that this represents *Vāṇago-Veṭṭu-vadi-araiyagaḷ*.[2]

NA-741

Ref.: *ARE*, 1940-1, no. 105.

On a second hero-stone in the same place.

Tamil.

——; (*c 9th cent. A.D.*).

Refers to a cattle-raid in which a certain *Nandikkuṭṭi* seems to have lost his life.[3]

NA-742

Ref.: *ARE*, 1940-1, no. 106.

On a third hero-stone in the same place.

Tamil; fragmentary.

——; (*c 9th cent. A.D.*).

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[1] The *Rājakēsarivarmaṉ* of the present record may be identified with Āditya I from the palaeography of the record.

[2] Obviously a Bāṇa chief. The inscription is engraved above the figure of a warrior with a sword in the right hand and a bow in the left. This hero-stone, as well as the two below (NA 741 & 742), along with similar hero- stones found at Vēḷūr in the same taluk (*ARE*, 1933-4, nos. 67-9) testify to the disturbed state of the region in the 9th and 10th centuries A.D.

[3] This record is also engraved above the figure of a warrior holding a sword by his right hand and bow by his left.

Mentions a certain *Nandikuṭṭi,*[1] *son of Mīnagarkāḷi* and Malaiyaṉūr in Mīkoṉṟai-nāḍu.

TIRUVAṆṆĀMALAI

NA-743

Ref.: *SITI*, i, no. 113, pp. 122-3.

To the west of the side-entrance on the north of the Aruṇāchalēśvara temple.

Tamil.

Pallava; Vijaya-Nandivikkiramavarmaṉ (*Nandivarmaṉ III*), r.y. 17=*A.D.* 863.

Records a gift of 15 *Kaḷañju* of gold, the fineness of which is equal to that of *paḷaṅkāśu* by *Kōṇakkaṉār*, the daughter of Māṇikkattār and *the misterss of Vāṇakōvarayar*, for a perpetual lamp to god Nāyaṉār at Tiruvaṇṇāmalai. The *nagarattār* of the village agreed to supply one *uḷakku* of oil daily (to the temple) out of the interest on the gift amount evidently for the lamp to be lit.[1]

NA-744

Ref.: *ARE*, 1902, no. 476; *SII*, viii, no. 64.

On the west wall of the central shrine in the same temple.

Tamil, 4 lines.

Chōḷa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. 15=*A.D.* 922.

Registers gift of 96 sheep for a lamp to the god Mahādēva at Tiruvaṇṇāmalai by Ārkkuṉṟaṉ Aṉperukkāḍi of *Vichchūr in Kāndaḷūr-nāḍu on the north bank of Peṇṇai in Vāṇakōppāḍi.*

NA-745

Ref.: *ARE*, 1902, no. 475; *SII*, viii, no. 63.

On the south wall of the same shrine.

Tamil, 5 lines; damaged.

Rāshṭrakūṭa; Kaṉṉaradēva (*Kṛishṇa III*), r.y. —: (*acc. A.D.* 939).

Records the royal gift of 20 cows to the Tiruvaṇṇāmalai-Āḻvār temple for curd offering to the deity. Mentions *Tribhuvaṇa* . . . . .

NA-746

Ref.: *ARE*, 1902, no. 471; *SII*, viii, no. 59.

In the same place.

Tamil, 2 lines.

Chōḷa; Parakēsarivarmaṉ 'who took the head of Vīra-Pāṇḍya' (*Āditya II, Karikāla*), r.y. 3=*c A.D.* 967-8.

Registers gift for a lamp with one *uḷakku* (of ghee) for the god in the Tiruvaṇṇāmalai temple, by Vāṇaṉ Maṇikaṇḍaṉ, which was entrusted to the care of the *maṉṟāḍis* of Tiruvaṇṇā(malai).

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[1] Probably an administrator of the area.

[1] A similar record has also been found at Kīḻūr dated in the 17th year of the same King, *EI.* vii, 20(A).

NA-747

Ref.: *ARE*, 1902, no. 469; *SII*, viii, no. 57.

In the same place.

Tamil, 4 lines; damaged.

Chōḷa; Parakēsarivarmaṉ 'who took the head of Vīra-Pāṇḍya' (*Āditya II, Karikāla*), r.y. 4=*c A.D.* 968-9.

Registers gift of 96 sheep by Vāḷaikilā[ṉ] a merchant of Kūḍal in Ilāḍaippāḍi, for a lamp in the temple of Tiruvaṇṇāmalai-Āṇḍār. The sheep were taken charge of by the shepherds of Tiruvaṇṇāmalai.

NA-748

Ref.: *ARE*, 1902, no. 470; *SII*, viii, no. 58.

In the same place.

Tamil, 2 lines; incomplete.

Chōḷa; *Parakēsarivarmaṉ*, r.y. 3 : (*c* 10*th cent. A.D.*).

Registers a gift of gold for purchase of 96 sheep for a perpetual lamp in the Mahādēva temple at Tiruvaṇṇāmalai by *Kiḻānaḍigaḷ, queen of Chēramāṇār*.

NA-749

Ref.: *ARE*, 1902, no. 473; *SII*, viii, no. 61.

In the same place.

Tamil, 4 lines.

Chōḷa; *Parakēsarivarmaṉ*, r.y. 4 : (*c* 10*th cent. A.D.*).

Gift of 90 sheep by *Teṉṉavaṉ-Brahmādhirājaṉ* son of TiruvaraṅgaNa....of Vaṅgippuṟam, in....ṟūr, in Neṉmalināḍu, a s.d. of Chōḷa-nāḍu, for a perpetual lamp, (to be burnt) with one *uḻakku* (of ghee) daily, in the Mahādēva temple at Tiruvaṇṇāmalai. The sheep were entrusted to the shepherds (*maṉṟāḍigaḷ*) of Tiruvaṇṇā(malai). The temple (priest) Kauśikaṉ Vayiri Sēmaṉaṉ was given the hereditary right of protecting the said endowment.

NA-750

Ref.: *ARE*, 1902, no. 474; *SII*, viii, no. 62.

In the same place.

Tamil, 5 lines; damaged.

Chōḷa; *Parakēsarivarmaṉ*, r.y.—: (*c* 10*th cent. A.D.*).

Records two gifts of 90 sheep each to the temple at Tiruvaṇṇāmalai for two lamps with *uḻakku* (of ghee) by Koṅgaṉ. The sheep were entrusted to the *maṉṟāḍis* of Tiruvaṇṇāmalai.

NA-751

Ref.: *ARE*, 1902, no. 472; *SII*, viii, no. 60.

In the same place.

Tamil, 3 lines; damaged and unfinished.

Chōḷa; *Parakēsarivarmaṉ*, r.y.—: (*c* 10*th cent. A.D.*).

Records gift of 90 sheep by *Peru*[*n*], *dēviyār, the queen of Perumāṇaḍigaḷ* (*i.e.*, the king), for a lamp to the god at Tiruvaṇṇāmalai.

NA-752

Ref.: *ARE*, 1902, no. 476 (A); *SII*, viii, no. 65.

On a slab built into the floor of the first *prākāra* on the south side in the Aruṇāchalēśvara temple.

Tamil; 7 lines; incomplete.

Chōḻa; *Rājakēsarivarmaṉ*, r.y. 13: (*c* 10*th cent. A.D.*).

Records gift of 20 *kaḻañju* of gold (*tuḷai-poṉ*) for the upkeep of the tank(*ēri*) of Puliyūrnāḍi-chaturvēdimaṅgalam, a *dēva-dāna-brahmadēya* village of Tiruvaṇṇā-nāḍu by *Vāṇakōvaraiyar Guṇavandaṉ Kurumbakōlālaṉ, son of* (?) (*Koḍukkaṉ*) *Vayiramēgaṉār, the chief of Chiṟṟaṉpuḷi-yūr-nāḍu*. Mentions five *kaḻañju* of gold as the interest calculated at the rate of (25%).

NA-753

Ref.: *ARE*, 1902, no. 478; *SII*, viii, no. 67.

On the south wall of the same *prākāra*.

Tamil.

Chōḻa; *Parakēsarivarmaṉ* (*Rājēndra I*), r.y. 1[8]=*A.D.* 1030.

Begins with the historical introduction *Tirumaṉṉi vaḷara*, etc., of the inscription of the king. Records sale of land made tax-free for 40 *kaḻañju* of gold by the *ūrār* of Āḍaiyūr, Chōṟiyūr, Maichchāṟṟūr, Māttūr and Kuḷakkuḍi, all in Āḍaiyūr-nāḍu, for feeding in the *Rājēndrachōḻaṉ-Śalai attached to the Tiruvaṇṇāmalai Uḍaiyār temple at Āḍaiyūr in the same-nāḍu, a s.d. of Madhurāntaka-vaḷanāḍu* to god Chaṇḍēśvaradēvar of the temple.

NA-754

Ref.: *ARE*, 1902, no. 477; *SII*, viii, no. 66.

In the same place.

Tamil, 11 lines.

Chōḻa; Parakēsarivarmaṉ *alias* Uḍaiyār Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 19=*A.D.* 1031.

Begins with the historical introduction *Tirumaṉṉi vaḷara*, etc., of the inscription of the king. Records gift of land and gold for different services in the temple of Tiruvaṇṇāmalai Uḍaiyār. Of these, 336 sheep were gifted for lights to be burnt around the *śrīvimāṉa* at night and 192 sheep for two perpetual lamps to be burnt in (the shrine of) *Pichchadēva*. The gift included a gift of seven *kaḻañju* for feeding the *aḍiyār* on the festival day of *Tirukārtigai-tirunāḷ. The donor was Pāṇḍi Udayadivākaraṉ of Rājarājanallūr in Ārva-kūṟṟam in Arumoḻidēva-vaḷanāḍu in Chōḻa-maṇḍalam*, who was a *servant* (*paṇimagaṉ*) *of the king*. Mentions the *sabhaiyār* of Puliyūrnāḍi - chaturvēdimaṅgalam and Vayiramēga-chaturvēdimaṅgalam.

NA-755

Ref.: *ARE*, 1902, no. 479; *SII*, viii, no. 68.

In the same place.

Tamil; 4 lines.

Chōḻa; Parakēsarivarmaṉ *alias* Uḍaiyār Śrī Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 27=*A.D.* 1039.

Begins with the historical introduction *Tirumaṉṉi vaḷara*, etc., of the inscription of the king. Records *an arrangement of the officer Nīlaveṇkōḍaṇār alias Rājarāja-Mūvēndavēḷār* of Arindama-nallūr in Tiruvaḻundūr-nāḍu, *a s.d. of Uyyakkoṇḍār-vaḷanāḍu in Chōḻa-maṇḍalam* according to which the *nagarattār* (seven in number) of Tiruvaṇṇāmalai made an agreement that the *ūr* of Muḷḷūr should thereafter render 32 *kaḻañju* of gold towards *kaḍamai, kumarakkachchāṇam, taṟi-iṟai, taṭṭār-pāṭṭam*, etc., to the Tiruvaṇṇāmalai-Uḍaiyār temple instead of paying the taxes (to the state ?) with the *ūr* of Tiruvaṇṇāmalai. This gold was to be used for bathing the deity with 1,000 pot full of water on *uttarāyaṇa-saṅkiramaṇa* and *dakshiṇā(ma)yana-saṅkiramaṇa*.

The officer ordered that the *svāmibhōga* income of the lands reclaimed under newly excavated tank called *Amarttikaṇḍappērēri* should be used to feed the visiting *śivayōgis* and other pilgrims on festival days. He also arranged that the gold to be remitted to the temple towards *ūrkkaḻañju* and *kumarakkachchāṇam* by the *sabhās* of Puliyūrṇādi-chaturvēdimaṅgalam and Vayiramēga-chaturvēdimaṅgalam, the *ūr* of Kīḻaṇṇāṭṭūr, the *nagaram* of Tiruvaṇṇāmalai, the *ur* of Pāṇḍi and the *sabhā* of Kuṇḍūr should be used for burning lamps in the temple using ghee and camphor.

NA-756

Ref.: *ARE*, 1902, no. 492; *SII*, viii, no. 82.

On the north wall of the same *prākāra*.

Tamil, 3 lines.

Chōḻa; Rājakēsarivarmaṉ *alias* Uḍaiyār Śrī Rājādhirājadēva (*Rājādhirāja I*), r.y. 32=*A.D.* 1050.

Begins with the historical introduction *Tiṅgaḷēr peṟa vaḷar*, etc., of the inscription of the king. Registers an agreement given by the *tiruvuṇṇāḻigai sabhaiyār*, in respect of two *kaḻañju* of gold received from *Araṅgaṉ Aravaṇaiyāṉ alias Vaḷavadivākara Mūvēndavēḷāṉ, a servant (of the king) and also the headman (kiḻavan) of Eṭṭichiṟuvēḷur, in Tirunāraiyūr-nāḍu, a s.d. of Kshatriyasikāmaṇi-vaḷanāḍu*. The interest on the gift amount was to be utilised for sandal paste to the god at Triuvaṇṇāmalai on the occasion of *śāndāḍal* during the annual *Kārtigai* festival.

NA-757

Ref.: *SITI*, i, no. 112, p. 122.

On the base of the wall on the northern side of the same temple.

Tamil.

Chōḻa; *Vikrama-Chōḻadēva*, r.y. 10= *A.D.* 1128.

Records the gift of land by *Malaiyamāṉ Nāṉūṟṟuvaṉ alias Malaiyamāṉ Rājēndrachōḻa Chēdirāyaṉ of Sōmāśipāḍi* in favour of the *uṇṇāḻigai sabhā* of the temple for burning four perpetual lamps.

NA-758

Ref.: *ARE*, 1902 no. 526; *SII*, viii, no.116.

On the south wall of the Chidambarēśvara shrine in the same temple.

Tamil, 7 lines.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga II or III*), r.y. 2=(*A.D.* 1135 *or* 1180).

Registers the gift of ten *kaḷañju* of gold to provide for offerings to god Tiruvaṇṇāmalai-Uḍaiya-Nāyaṉār and other equal sum for the purchase of one *vēli* of land producing 90 *kalam* of paddy in Saruppēdimaṅgalam, a *dēvadana* of the god in Puliyūrnāḍu, and a three-tier brass pedestal lamp weighing 500 *palam*, 32 cows for burning one perpetual lamp and another sum of ten *kaḷañju* of gold for ornaments to the deity by Dēvi *alias* Kōvaṇavar-kulāvu, a dancing girl of the temple, for the merit of her mother Vembin.

Mentions Tirukāmakkōṭṭa[m]. The duty of burning the lamp was entrusted to Kaṇḍaṉ Māḍattāṉ *alias* Ālāla sundrakkōṉ, a shepherd.

NA-759

Ref.: *ARE*, 1945-6, no. 79.

On the south wall of the fourth *prākāra* in the same temple.

Tamil; stone containing beginning of lines lost.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I or III*), r.y. 3=(*A.D.* 1136 *or* 1181).

Records gift of land at Chaturvēdimaṅgalam in Puliyūr-nāḍu for providing offerings to [Kshē]trapāla-Piḷḷaiyār in the temple of Śembiyaṉdēvīśvaram-Uḍaiyār.

NA-760

Ref.: *ARE*, 1902, no. 517; *SII*, viii, no. 162.

On the left of entrance of the Vallāla-*gōpura* in the same temple.

Tamil, 5 lines.

Pāṇḍya; Tribh. Śrīvallabhadēva (*Jaṭāvarmaṉ Śrīvallabha*?), r.y. 22, Kāttigai, 13=(*c A.D.* 1143).

Records a royal order addressed to the trustees (*tāṉattār*) *of the temple at Tiruvaṇṇāmalai* asking them to register the remission of taxes (*mudal*?) given to the *dēvaraḍiyār*, as already referred to the officer (*kaḷatturaiyaṉ*) to make an entry of the same in the appropriate registers (*variyilār-kaṇakku*).

NA-761

Ref.: *ARE*, 1945-6, no. 66.

On the west side of *Kiḷi-gōpura* (proper right) in the same temple.

Tamil.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja II or III*), r.y. 13: (*A.D.* 1159 *or* 1229).

Records gift of 32 cows and a bull for a perpetual lamp in the temple of Tiruvaṇṇāmalai-Uḍaiya-Nāyaṉār by *Uḍaiyāṉ Muḍiyaṉ alias Nittavinōda-Magadarāyaṉ*.

NA-762

Ref.: *ARE*, 1945-6, no. 69.

On south and east walls of the Jambukēśvara shrine on the eastern side of the third *prākāra* in the Aruṇāchalēśvara temple.

Tamil.

Chōḷa; Tribh. Rājādhirājadēva[1] (*Rājādhiraja II*) r.y. 4=*A.D.*1167.

Registers a gift of cows for a perpetual lamp in the temple by a resident of Varagūr in Vēśālippāḍi-nāḍu.

NA-763

Res.: *ARE*, 1902, no. 527; *SII*, viii, no. 117.

On the south wall of the Chidambarēśvara shrine in the same temple.

Tamil, 3 lines.

Chōḷa; Tribh. Rājādhirājadēva (*Rājādhirāja II*), r.y. 4=*A.D.* 1167.

Records gift of 32 cows and one bull by Echchil *alias* Amudavallavakkōṉ for a perpetual lamp for the temple. The donor was the son of [Ma]lartā[li], a resident of Vāgūr in Vēśālippāḍi-nāḍu. The cattle were entrusted to the shepherd Malaiyaṉ *alias* Virundaṉ of Tiruvaṇṇāmalai.

NA-764

Ref.: *ARE*, 1902, no. 525; *SII* viii, no.115.

On the Same place.

Tamil, 5 lines.

Chōḷa; Tribh. Rājādhirājadēva (*Rājādhirāja II*), r.y. 4=*A.D.* 1167.

Registers gift of 52 cows and one bull for 1½ lamps to the temple of god Uḍaiyār Tiruvaṇṇāmalai - Uḍaiya - Nāyaṉār by Kuḷattuḍaiyāṉ Nāgaṉ Kayilāyaṉ in expiration of his sin of accidentally killing Chōḷaṉ Dēvaṉ while discharging an arrow on an animal in a hunt. The donor is a native of Kaḷa.... in Vāṇakōppāḍi, situated on the northern bank of the river Peṇṇai.

NA-765

Ref.: *ARE*, 1902, no. 529; *SII*, viii, no. 119.

On the west wall of the same shrine.

Tamil, 14 lines.

Chōḷa; Tribh. Rājādhirājadēva (*Rājādhirāja II*), r.y. 7=*A.D.* 1170.

Records gift of 32 milch cows and one bull for a perpetual lamp in the temple of Tiruvaṇṇāmalai-Nāyaṉār. The donor was Marudaṉ *alias* Āyarkulanāyakakkōṉ, son of Vādavikkōṉ, a *maṉṟāḍi* of Palanagar in Palkuṉṟak-kōṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam. This gift, and another of 32 cows and one bull, were entrusted to Pūmaṉ *alias* Aruṇagirikkōṉ for supplying (ghee) for two perpetual lamps.

NA-766

Ref.: *ARE*, 1902, no. 552; *SII*, viii, no. 143.

On the *Kiḷi-gōpura* (left of entrance) in the same temple.

Tamil, 5 lines.

Chōḷa; Vīrarājēndra-Chōḷadēva, (*Kulōttuṅga III*), r.y. 2=*A.D.* 1180.

Records that *Toṇḍaimā-Nāchiyār, daughter of Kāṅgaiyar*, repaired the bund and provided a sluice of the tank at Śrimāhēśvaranallūr and brought (the lands) under cultivation. The tank had earlier breached and (the lands) belonging to *Nārpatteṇāyira piḷḷai* and *Maṅgaiyar [k*]karaiśi*, were lying fallow. The latter endowed the lands to Toṇḍaimā-Nāchchiyār as charity in the presence of the god (*saṉṉidhi*).[1]

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[1] May be identified by his surname.

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[1] See also no. NA-782 below.

NA767

Ref.: *ARE*, 1902, no. 520; *SII*, viii, no. 110.

On the south wall of the Ēkāmranātha shrine in the same temple.

Tamil, 15 lines.

Chōḻa; Tribh. Vijayarājēndra-Chōḻadēva, (*Kulōttuṅga III*), r.y. 4=*A.D.* 1182.

Registers gift of wet and dry lands together with income from taxes such as *āyam*, *pāḍikāval*, *taṟiyiṟai*, *taṭṭārpāṭṭam* etc., to the deity of Tiruvaṇṇāmalai as *tirumaḍaippaḷḷippuṟam*, (i.e., for kitchen expenses) by *Gāṅgayadēvaṉ-Kaṇṇuḍaiyapperumāḷ alias Rājādhirāja Kāṟkaṭaka Mārāyaṉ of Ārappūr*. The lands were situated on the north of the Puṟamalai-nāḍu in Ēṇāḍu.

NA-768

Ref.: *ARE*, 1902, no. 550; *SII*, viii, no. 141.

On the *Kiḷi-gōpura* (left of entrance) in the same temple.

Tamil, 4 lines.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 5=*A.D.* 1183.

Records that the Daṉmavāṇiyar[1] agreed to supply cloth for flag (*tirukkoḍippiḍavai*) on all the three festival days in the Tiruvaṇṇāmalai temple.

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[1] Evidently it was guild.

NA-769

Ref.: *ARE*, 1902, no. 536; *SII*, viii, no. 126.

On the *Kiḷi-gōpura* in the same Aruṇāchalēśvara temple.

Tamil, 9 lines.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 10=*A.D.* 1188.

Records gift of the village Malayaṉūr, eastern halmet of Ānantūr, on the north bank of the river Peṇṇai in Tagaḍa-nāḍu, together with income from taxes such as *kumarakkachchāṇam*, *pāḍikāval*, *veṭṭi* etc., for food offerings and lamps during the service of *tiruvottusāmapaḍi* to god Tiru-Aṇṇāmalai-Uḍaiya Nāyaṉār. The donor was *Rājarājadēvaṉ alias Adiyamāṉ of Tagaḍūr in Gaṅga-nāḍu.*

NA-770

Ref.: *ARE*, 1902, no. 546; *SII*, viii, no. 137.

On the same *gōpura* (left of entrance).

Tamil, 6 lines.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 13=*A.D.* 1191.

Registers gift of five *vēli* of land including *āyam* and *pāḍikāvaḷ* to the deity of Tiruvaṇṇāmalai. The donor was *Kūttāḍundēvaṉ Pṛithivigaṅgaṉ Vaṉṉiyamādēvāṉ Aḻagiya-chōḻaṉ* of *Paṅgaḷa-nāḍu in Palkuṉṟa-kōṭṭam in Jayaṅgoṇḍachōḻa- maṇḍalam.* The said land was ṣituated in Kaḷikoṟṟa-ppāḍi in Uttamachōḻa-vaḷanāḍu.

NA-771

Ref.: *ARE*, 1902, no. 553; *SII*, viii, no. 144.

In the same place.

Tamil, 7 lines.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 13=*A.D.* 1191.

Registers a gift of 32 cows and a bull for a perpetual lamp in the temple of god Tiruvaṇṇāmalai - Uḍaiya Nāyaṉār by *Śeṅgēṇi Ammaiyappaṉ Kaṇṇuḍaipperumāḷ alias Vikramachōḻa-Śambuvarāyaṉ* to start with the month of *Kārttigai* in that year. The gift was entrusted to Iraṇḍāyirakkōṉ.

NA-772

Ref.: *ARE*, 1902, no. 531; *SII*, viii, no. 121.

On the same *gōpura*.

Tamil, 8 lines.

Chōḻa; Tirbh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 13=*A.D.* 1191.

Registers gift of gold ornament (*ēkāvalli-vaḍam*) *weighing* 130 *kaḻañju* of gold to the Uḍaiyār Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār by *Kūḍal Araśanārāyaṇaṉ Āḷappirandāṉ alias Vīraśēkhara Kāḍavarāyar.*

NA-773

Ref.: *ARE*, 1902, no. 540; *SII*, viii, no. 131.

In the same place.

Tamil, 9 lines.

Chōḻa Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 14=*A.D.* 1192.

Registers a gift of 64 cows and two bulls to the temple of god Tiruvaṇṇāmali-Uḍaiyār Nāyaṉār for two perpetual lamps by *Tiruvaraṅgamuḍaiyāṉ alias Irājādhirāja Malaiyarāyaṉ alias Dhaṉmaparipālaṉ, son of Muṉaiyadaraiyaṉ of Naḍuvilmalai-Tiruneḍumpiṟai in Perumūr-nāḍu, a s.d. of Jayaṅgoṇḍachōḻa-maṇḍalam.* The gift was entrusted to Perumāṉ, son of Periya-nāṭṭukkōṉ and Kāttāṉ son of Śūrakkōṉ.

NA-774

Ref.: *ARE*, 1902, no. 535; *SII*, viii, no. 125.

In the same place.

Tamil, 9 lines.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 14=A.D. 1192.

Records gift of gold ornaments for adoring god Uḍaiyār Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār by *Niṉṟaperumāḷ alias Kulōttuṅgachōḻa Malayakularāyaṉ.* The ornaments included ta. . . .ndaikkāi-vaḍam weighing 32 *kaḻañju* of gold, *tāvaḍam* strung with 82 pearls and 82 *tirumēṉi* etc., weighing 19 *kaḻañju.*

NA-775

Ref.: *ARE*, 1902, no. 539 (A); *SII*, viii, no. 129.

In the same place.

Tamil, 3 lines.

Chōḷa; Kulōttuṅga-Chōḷadēva, (*Kulōttuṅga III*), r.y. 18=*A.D.* 1196.

Registers gift of land situated in Perumākaḍapu *alias* Viṉaiveṉṟa-nallūr as *tirumandira-pōṉakappuṟam* during the early morning service (*śiṟukālai-śandhi*) to god Tiruvaṇṇāmali-Uḍaiya Nāyaṉār of the temple by *Malaiyaṉ Viṉaiveṉṟāṉ alias Karikāla-chōḷa, the chief of Āḍaiyūr-nāḍu.* The record mentions one *Amarabuyaṅgarapperumāḷ*.

NA-776

Ref.: *ARE*, 1902, no. 537; *SII*, viii, no. 127.

In the same place.

Tamil, 5 lines.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva (*Kulōttuṅga III*), r.y. 18=*A.D.* 1196.

Registers gift of land Mērāṉpaḷḷi in Śālyūrpaṟṟu, situated in the eastern portion of Muraiśūr-nāḍu, as *tiruppaḷḷi-eḷuchchippuṟam*, by *Immaḍi Chokkaperumāḷ alias Muraiyādarāyaṉ, son of Mādēvar*, to the god of Tiruvaṇṇāmalai.

NA-777

Ref.: *ARE*, 1902, no. 541; *SII*, viii, no. 132.

In the same place.

Tamil, 6 lines.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva (*Kulōttuṅga III*), r.y. 1[8][1]=*A.D.* 1196.

Registers gift of 32 cows and one bull for a perpetual lamp to god Uḍaiyār Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār, to be burnt with one *uḷakku* of ghee by *Maḷuvelumbutiyāgināchchaṉ Vīrapperumāḷ Maṇḍalarāyaṉ of Tagaḍūr*. Mentions one *Kavuṇiyar Perumāṉ*. The said gift was entrusted to the *maṉṟāḍi* Māvandai Marundaṉ.

NA-778

Ref.: *ARE*, 1945-6, no. 73; *Ibid*, Int., p. 4.

On the west wall of the fourth *prākāra* in the same Aruṇāchalēśvara temple.

Tamil.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva (*Kulōttuṅga III*), r.y. 1[9]=*A.D.* 1197.

Records *a political compact entered into by Malayamāṉ Aḷagiyanāyaṉ Ākāraśūraṉ alias RājagambhīrachChēdiyarāyaṉ with Kūttāḍudēva....[pṛi]tivigaṅgar and Malayamāṉ Viṉaiyveṉṟāṉ alias Karikālachōḷa Āḍaiyūr - nāḍā[ḷvār]*. The contracting parties solemnly vowed to stand by each other as his own enemy, to help the other with men and horses whenever necessary and to assist the other in safeguarding his property, honour and territory whenever they were threatened.

NA-779

Ref. : *ARE*, 1902, no. 547; *SII*, viii, no. 138.

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[1] The figure in bracket can also be read as [4].

On the *Kiḷi-gōpura* in the same temple.

Tamil, 4 lines.

Chōḷa ; Tribh. Kulōttuṅga-Chōḷadēva (*Kulōttuṅga III*), r.y. 20=*A.D.* 1198.

Registers a gift of 100 *kuḷi* of land, as *maḍappuṟam* to *Ukkirar Satyavāchaka Dhanma-vāṇiyar maḍam*[1], *in the street of the Tiruvaṇṇāmalai temple*. The land endowed had to be levelled and made fit for cultivation of crops for the purpose of feeding the *māhēśvaras* on all the three festival days. A sum of 500 *kāśu* was gifted to the temple treasury. (*nāyaṉār paṇḍāram*) for this purpose by the Sattiyavāchakar *alias* Dhaṉmāvaṇiyar (a guild).

NA-780

Ref.: *ARE*, 1902, no. 533; *SII*, viii, no. 123.

In the same place.

Tamil, 13 lines.

Chōḷa; Kulōttuṅga-Chōḷadēva (*Kulōttuṅga III*), r.y. 21, Tulā 16, Sadaiyam, Monday=12 *October*, *A.D.* 1198.

Registers gift of village Aṇṇā-nāḍu as dēvadāna together with income from taxes such as *pāḍikāval*, *taṟiyiṟai*, *taṭṭārpāṭṭam*, *āḷamañji*, *kuṟṟatteṇḍam*, *paṭṭitteṇḍam*, *echchōṟu*, etc., to god Uḍaiyār at Tiruvaṇṇāmalai for worship and repairs (*tiruppaṇi*) by *Irāśarāśadēvaṉ Poṉparappiṉāṉ alias Vāṇakōvarayaṉ of Āṟagaḷūr. The record was issued by the donor from Tirukkōvalūr.*

NA-781

Ref.: *ARE*, 1902, no. 532; *SII*, viii, no. 122.

In the same place.

Tamil, 5 lines.

Chōḷa; Kulōttuṅga-Chōḷadēva (*Kulōttuṅga III*), r.y. 21=*A.D.* 1199.

Registers gift of 96 cows and three bulls for three perpetual lamps in the temple of god Uḍaiyār Tiruvaṇṇāmalaiyuḍaiya Nāyaṉṉār by *Rājarājadēvaṉ Poṉparappiṉāṉ alias Vāṇakkōvaraiyaṉ of Āṟagaḷūr*. The said gift was entrusted to the younger brother of Araiśakkōṉ, a shepherd.

NA-782

Ref.: *ARE*, 1902, no. 560; *SII*, viii, no. 151.

In the same place.

Tamil, 12 lines.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva (*Kulōttuṅga III*), r.y. 24=*A.D.* 1202.

The record refers to the following endowments to the temple by *Nāṟpatteṇṇāyirappiḷḷai of Aruṅguṉṟam and Maṅgayarkaraśiyār:—*

(*i*) provision for sacred bath (*ii*) 32 cows for lamp (*iii*) gift of jewel called *aindalimaṇi* (*iv*) gift of six *kaḷañju* for sacred chappals (*v*) gift of four *kaḷañju* for sacred ornaments for the eyes and ears (*tirukkaṉ vēr vāḷi*) (*vi*) stone *maṇḍapa* called *Maṅgayarkaraśi - maṇḍapa*[1] (*vii*) construction of a well in stone for *tirumañjana* (sacred bath) ceremony (*viii*) planting 150 coconut trees in temple gardens at Brahmadēśam and (*ix*) construction of a tank after damming the river and reclamation of lands for cultivation, to remove famine[2] conditions in the 24th year (A.D. 1202). In consideration of these services the temple authorities assigned a village called Aḻagiyachōḻan-nallūr *alias* Tirumēṉipiriyāda-nallūr to the above persons as *ērippaṭṭi*[3] after renaming it as Tiruvaṇṇāmalai-Perumāḷ-nallūr.

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[1] Evidently the *matha* was named after the guild, and was maintained by it.

[1] Evidently the *maṇḍapa* was named after the donatrix Maṅgaiyarkaraśi.

N-A783

Ref.: *ARE*, 1902, no. 534; *SII*, viii, no. 124.

In the same place.

Tamil, 6 lines.

Chōḻa; Tribh.[Kulō*]ttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 25=*A.D.* 1203.

Registers gift of 600 *kuḻi* of land as *tirunadāviḷakka-puṟam* to god Uḍaiyār Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār of the temple for the merit and welfare of Nīlammai, mother of the donor, *Pāvandittāṉ alias Ākāraśūra Malayamāṉ, son of Vāṇakkōvaraiya Malayamāṉ, an officer of Rājagambhīra Chēdiyarāyaṉ, of Tirukkōvalūr* situated on the southern bank of Peṇṇai. The gift land was situated on the north of Śiṟupiṟaiyār in Śeṅguṉṟa-nāḍu. The lamp (*tirukuttiviḷakku*) was weighing 100 *pala*.

NA-784

Ref.: *ARE*, 1902, no. 524; *SII*, viii, no. 114.

On the south wall of the Ēkāmranātha shrine in the same temple.

Tamil, 5 lines.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 26=*A.D.* 1204.

Registers gift of 16 cows for half a lamp to the temple of god Uḍaiyār-Tiruvaṇṇāmalaiyuḍaiya-Nāyaṉār by *Muḍikoṇḍa-chōḻa-Viḻuppadarayaṉ Marundaṇatti, a resident of Karukiḻārampāḍi.*

NA-785

Ref.: *ARE*, 1902, no. 486; *SII*, viii, no.75.

On the north wall of the first *prākāra* in the same temple.

Tamil, 9 lines.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 26=*A.D.* 1204.

Refers to *an agreement given by the temple authorities* (*śrīrudra-śrīmāhēśvaras*) in respect of the sale of houses in the *tirumaḍaiviḷāgm* of the temple of god Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār and fixes the share of income in the sales to the temple treasury as half of the sale amount, the other half being given to the occupants of the houses.

NA-786

Ref.: *ARE*, 1902, no. 538; *SII*, viii, no. 128.

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[2] It is stated that the famine was so acute as one *uḻakku* of rice was sold for one *kāśu*.

[3] Cf. no. NA-766 above.

On the *Kiḷi-gōpura* in the same temple.

Tamil, 11 lines.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva 'who took Madirai, Īḷam and the crowned head of the Pāṇḍya' (*Kulōttuṅga III*), r.y. 27=*A.D.* 1205.

Registers gift of villages called Veṅgaikā in Viḍāṉpaṟṟu and Ōviyakkaḍappā *alias* Naraśiṅganallūr in Eyil-nāḍu, as *dēvadāna* for *tirumodaippaḷḷippuṟam* inclusive of income from taxes such as *taṟi-iṟai* and *taṭṭār-pāṭṭam*, to the god Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār by *Malaiyaṉ Naraśiṅgapaṉmaṉ alias Karikālachōḷaṉ the chief of Āḍaiyūr-nāḍu, in Vāṇakōppāḍi, on the northern bank of the river Peṇṇai in Jayaṅgoṇḍachōḷa-maṇḍalam.* Mentions one *Kavuṇiyarperumāṉ*.

NA-787

Ref.: *ARE,* 1902, no. 558; *SII,* viii, no. 149.

In the same place.

Tamil, 11 lines.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva 'who took Madirai, Īḷam and the crowned head of the Pāṇḍya '(*Kulōttuṅga III*), r.y. 27=*A.D.* 1205.

Registers gift of tax-free village called Kaḷikkoṟṟapāḍi in Paṅgaḷa-nāḍu as a *dēvadāna* in the *tirumaḍaippaḷḷipuṟam* (which belonged to him), including the income from *pallāyam* taxes such as *taṟt-iṟai* and *taṭṭārpāṭṭām* to the god Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār by *Aḷagiya-chōḷan Varandarum-Perumāḷ alias Chōḷēndraśiṅga-Pṛithiviganġaṉ, chief of Paṅgāḷa-naḍū in Jayaṅgoṇḍachōḷā-maṇḍalam.* Mentions one *Āṇḍāṉ Kavuṇiyar Perumāṉ.*

NA-788

Ref.: *ARE*, 1902, no. 539 (B); *SII*, viii, no. 130.

In the same place.

Tamil, 5 lines.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva (*Kulōttuṅga III*), r.y. 27=*A.D.* 1205.

Registers gift of lands in Kumiḷiyūr and Tīrttam as *dēvadāna* to god Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār for the service of *tirumandirapōṉakam*, by *Araśakaḷālaiyaṉ Nīlagaṅgaṉ Kariyaperumāṉ.*

NA-789

Ref.: *ARE*, 1902, no 516; *SII*, viii, no. 106.

On the north wall of the first *prākāra* of the Aruṇāchalēśvara temple.

Tamil, 11 lines.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva 'who took Madurai, Īḷam, Karuvūr and the crowned head of the Pāṇḍya' (*Kulōttuṅga III*), r.y. 27=*A.D.* 1205.

Records a political compact promising allegiance by a confederacy of several chiefs to the king and to Chēdirāyadēva by which they agreed not to send letter and engage in friendly alliances with *Magadaināḍāḷvāṉ alias Vāṇakkōvaraiyaṉ and Kulōttuṅgachōḷa--Vāṇakōvariayaṉ.*

The chiefs were *Śambuvarāyar who took Pāṇḍi-nāḍu, Śeṅgēṇi Attimallaṉ Vīraṇḍāṉ alias Edirilichōḷa-Śambuvarāyaṉ, Attimallaṉ Pallavāṇḍāṉ alias Kulōttuṅgachōḷa-Śambuvarāyaṉ, Kiḷiyūr Malaiyamāṉ Pēriyuḍaiyāṉ alias Rājarāja - Chēdiyārāyaṉ, Kiḷiyūr Malaiyamāṉ Ākāraśūraṉ alias Rājagambhīra Chēdiyarāyaṉ, Kundaṉ Nambūral alias Rājarāja Nīlagaṅgaraiyaṉ, Ammaiappaṉ Marundaṉ alias Rājarāja Mūvēndaraiyaṉ, Pāvantīttāṉ Rājēndrachōḷa Śambuvarāyaṉ Malaiyaṉ Naraśiṅgapaṉmaṉ alias Karikālachōḷa - Āḍaiyūr Nāḍāḷvāṉ, Śōmaṉ Tiruvaṇṇāmalaiuḍaiyāṉ alias Kulōttuṅgachōḷa Pirudigaṅgaṉ and Śōmaṉ Varantaruvāṉ alias Chōḷēndraśiṅga Pirudigaṅgaṉ.* Contains an imprecation which reads *Paṟaiyaṟkku cheṟuppu eḍukkiṟōm.*

NA-790

Ref.: *ARE*, 1902, no. 559; *SII*, viii, no. 150.

On the *Kiḷi-gōpura* in the same temple.

Tamil, 7 lines.

Chōḷa; Tribh. Kulōttuṅga-Chōḷa dēva (*Kulōttuṅga III*), r.y. 27 = *A.D.* 1205.

Records that the dues that had been collected by the officials of the *māḍāpatyam* of the temple such as *magaḷmai* were ordered to be paid to the deity from that year for expenses in connection with the purchase of camphor, sandal, and *tirupparišaṭṭam.*

The order was made by *Kavuṇiyar Perumāḷ*. Anybody who misappropriated the dues was to be considered as a *śivadrōhi* and an eater of beef and as one who carried pitcher (*kuṇḍikai*) of the *Chamaṇa* (*śramaṇa*). *Tiruvaṇṇāmalai was situated in Aṇṇā-nāḍu on the northern bank of the river Peṇṇai, in Vāṇakōppāḍi.*

NA-791

Ref.: *ARE*, 1902, no. 555; *SII*, viii, no. 146.

In the same place.

Tamil, 6 lines.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva (*Kulōttuṅga III* ?), r.y. 27=(*A.D.* 1205).

Records gift of 32 cows and a bull by *Pallāḷvāṉ alias Amarabhuyaṅgarat-Tāyal-nāḍāḷvaṉ of Mīṉayūr in Tāyal-nāḍu* for a perpetual lamp in the temple of god Tiruvaṇṇamalai Uḍaiya-Nāyaṉār. The gift was entrusted to Śoḷakkōṉ, a local shepherd, who was required to supply daily one *uḻakku* of ghee, measured by the liquid measure called *aṇṇāvaṉ-uḻakku.*

NA-792

Ref.: *ARE*, 1902, no. 548; *SII*, viii, no. 139.

In the same place.

Tamil, 3 lines.

Chōḷa; Tribn. Kulōttuṅga-Chōḷadēva (*Kulōttuṅga III?*), r.y. 2[9]=(*A.D.* 1207).

Records gift of the wet and dry lands in Gaṅganallūr in Cheṅguṉṟa-nāḍu, situated on the northern bank of the river Peṇṇai, as *dēvandāna* to the temple of god Tiruvaṇṇāmalai-Uḍaiya-Nāyaṉār by *Āṟagaḷūr Śadiraṉ Vāṇarāyaṉ.*

NA-793

Ref.: *ARE*, 1902, no. 549; *SII*, viii, no. 140.

In the same place.

Tamil, 6 lines.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III* ?), r.y. 30=(*A.D.* 2108).

Records gift of two cows for a lamp to the temple of god Tiruvaṇṇāmalai-Uḍaiyar by *Ammaiappaṉ Araśaṉ alias Mullaiyarāyaṉ*.

NA-794

Ref.: *ARE*, 1902, no. 556; *SII*, viii, no. 147.

In the same place.

Tamil, 8 lines; damaged.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 32=*A.D.* 1210.

Records gift of land for 20 *tiruvīdiāṇḍār* engaged for the Tiruvaṇṇāmalai temple. The service was required to be on the pattern of the one obtaining at Tiruvadigai.

NA-795

Ref.: *ARE*, 1902, no. 557; *SII*, viii, no. 148.

In the same place.

Tamil, 16 lines.

Chōḻa; Tribhuvaṇaviradēva (*Kulōttuṅga III*), r.y. 35=*A.D.* 1213.

Registers *the gilding of the central shrine and the gift of three villages*, Māttūr *alias* Rājarajanallūr, Mēyūr *alias* Poṉparappiṉāllūr, and Aṭṭaiyamaṅgalam *alias* Puṇṇiyavāḍinallūr, as *dēvadāna*, for worship and offerings and for the expenses of the temple kitchen (*tirumaḍaippaḷḷipuṟam*) of the Tiruvaṇṇāmalai temple.

The villages were exempted from taxes such as *āyam pāḍikāval*, *tāṟiviṟai*, *taṭṭārppāṭṭam*, *kuṟṟatteṇḍam*, *peṭṭīṭ-ṭēṇḍam*, *āḷāmañji*, etc.

The donor was Rājarājadēvaṉ Poṉparappiṉāṉ alias Vāṇakōvaraiyaṉ of Āṟagaḷūr. Mentions that the chief visited the temple in the month of Mithuṇa, eighth day, Sunday, on the occasion of Aṇulam (Aṇusham). It is stated that Rājarjnallūr was situated in Śeṅguṉṟanāḍu, on the northern bank of Peṇṇai, Paṉparappiṉanallūr in Āḍaiyūr-nāḍu, in Vāṇakappāḍi and Puṇṇiyavāḍinallūr in Śeñalūr-nāḍu, on the southern portion of Paṅgaḷanāḍu in Palkuṉṟa-kōṭṭam, a s.d. of Jayaṅgoṇḍachōḻa-maṇḍalam.

NA-796

Ref.: *ARE*, 1902, no. 528; *SII*, no. 118.

On the west wall of the Chidambarēśvara shrine in the same temple.

Tamil, 6 lines; fragmentary.

Chōḻa; Tribh. Vīrarājēndra-Chōḻadēva (*Kulōttūṅga III*), r.y. ——: (*acc. A.D.* 1178).

Records gift of cows for a lamp to the temple by the shepherd Veḷḷaikkōṉ

Poṉṉaṉ. Mentions Meykuṉṟanāḍu, situated on the southern bank of the river Peṇṇai.

NA-797

Ref.: *ARE*, 1945-6, no. 70.

On the east wall of the fourth *prākāra* of the same temple.

Tamil.

——(*c* 12-13*th cent. A.D.*)

Records the several benefactions made to the temple by Peṇṇōaṟivaṉ, son of Tiruvaṇṇāmalai Māṇikkam, one of the 24 *dēvaraḍiyār* having *kāṇī* right at Tiruvaṇṇāmalai. The benefactions include several utensils to the temple, cows for a perpetual lamp, provision for offerings to god on 5th day (of the annual festival) and digging of wells.

NA-798

Ref.: *ARE*, 1902, no. 507; *SII*, viii, no. 97.

On the north wall of the first *prākāra* of the same temple.

Tamil, 9 long lines (verse).

(Bāṇa); (*Rājarāja Magadai Nāḍāḷ vāṉ* ?), r.y.——: (Early 13th cent. A.D.)

Describes the glory and exploits of *Poṉparappiṉāṉ alias Magadaipperumāḷ*.

NA-799

Ref.: *ARE*, 1902, no. 554; *SII*, viii, no. 145.

On the *Kiḷi-gōpura* in the same temple.

Tamil, 5 lines (verse).

(Bāṇa); (*Rājarāja Magadai Nāḍāḷvāṉ* ?), r.y.—(Early 13th cent. A.D.).

Consists of two Tamil verse praising the chief *Magadaiperumāṉ* and referring to his victory over the Pāṇḍyas.

NA-800

Ref.: *ARE*, 1902, no. 544; *SII*, viii, no. 135.

In the same place.

Sanskrit; Grantha, 12 lines (three verses).

(Bāṇa); (*Rājarāja Magadai Nāḍāḷvāṉ* ?); r.y.—(Early 13th cent. A.D.).

Refers to the exploits of a Bāṇa chief and the gilding of the temple. Mentions his victory over the Pāṇḍya and Chōḷa.

NA-801

Ref.: *ARE* 1902, no. 543; *SII*, viii, no. 134.

In the same place.

Tamil, 15 lines (verse).

(Bāṇa); (*Rājarāja Magadai Nāḍāḷvāṉ* ?), r.y.—(Early 13th cent. *A.D.*).

Refers to the exploits of *Maghadaṉ Vāṇarpirāṉ* and mentions his victory over the *Vaḷudiyaṉ* and *Śempiyaṉ*. (i.e. the Pāṇḍya and Chōḷa).

NA-802

Ref.: *ARE*, 1902, no. 496; *SII*, viii, no. 86.

On the north wall of the first *prākāra* of the same temple.

Tamil, 9 lines.

Choḻa; Tribh. Rājarājdēva (*Rājarāja III*), r.y. 5=*A.D.* 221.

Records that two persons named *Jayaṅgoṇḍachōḻa-Kumaṇarāyaṉ* and *Aḻagiya-chōḻagaṅgaṉ Maṭṭaiyāṇḍāṉ* pledged themselves to serve under *Piḷḷaiyār Piruthigaṅgar* as long as they were alive, together with their descendants.

NA-803

Ref.: *ARE*, 1902, no. 485; *SII*, viii, no. 74.

In the same place.

Tamil, 7 lines.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 16, Rishabha 28, Mṛigaśīrsha, Saturday=22 *May*, *A.D.* 1232.

Registers *an agreement given by the temple officers and accountant* (*Māhēśvarakkaṇgāṇi*, *Dēvakaṇmi* and *Kōyiṟkaṇakkaṉ*) in respect of some lands received from *Meykaṇḍadēvaṉ Ūruḍaiypperumāḷ alias Eḍuttattuvaḷiya Vēḷār of Tiruveṇṇainallūr* and records that income and the taxes on the land at Māttūr *alias* Rājarājanallūr in Śeṅguṉṟa-nāḍu, adjoining a tank called Meykaṇḍapputtēri were made payable as *dēvadāna* to the deity of Meykaṇdīśvaramuḍaiya-Nāyaṉār in Tiruveṇṇainallūr for worship and $\frac{1}{3}$ of the produce for offerings. It was stipulated that the taxes levied on the lands were to be at the rate of a *nāḻi* per *kuḻi* along with the *pāḍikāval* for the first year of cultivation since reclamation; at one fourth of the full rate for the next year; and from the third year at three eights of the full rate and *pāḍikāval* yielding 80 *kalam* per *vēli*.[1]

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[1] This inscription gives a clue to the date of Meykaṇḍa, the disciple of Parañjōti Muṉi and the author of *Śivagñaṉabōdham*, the chief Bible of *Śaiva Śidhānta* Philosophy. (See V. Raṅgāchārya, *TLIMP*, i, p. 86.)

NA-804

Ref.: *ARE* 1902, no. 490; *SII*, viii, no, 80.

In the same place.

Tamil, 7 lines.

Chōḻa; Tribh. Rājarājadēva (*Rajārāja III*), r.y. 17=*A.D.* 1233.

Records an endowment of land(s) at Kūvaṉūr in Meykuṉṟa-nāḍu, situated on the eastern bank of the river Peṇṇai' in Vāṇa-kōppāḍi, a s.d. of Rājarāja-vaḷanāḍu including the income and taxes from the lands such as *taṟiyiṟai*, *taṭṭār-pāṭṭam*, *aḷamañji* etc., as *tirumaḍai-ppaḷḷippuṟam* to the temple of Tiruvaṇṇāmalai. The purpose of the gift was to conduct the service called *Peṉparappiṉaperumāḷ-śandhi* and the donor was *Rājarājadēvaṉ Vāṇakōvariayaṉ of Āṟgaḷūr*.

NA-805

Ref.: *ARE*, 1902, no. 494; *SII*, viii, no. 84.

In the same place.

Tamil, 5 lines.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 18, Kārttigai 17, Rēvati, Daśami, aunday=13 *November*, *A.D.* 1233.

Registers gift of 120 sheep for a lamp to the deity of the temple at Tiruvaṇṇāmalai by a lady named Kōmaḷavalli, daughter of *Kuḷattuḷāṉ Tirukkāḷatti Uḍaiyāṉ alias Villavarāyar, one of the mudali officers of Yādavarāyar* and the wife of Kalichchittaṉ Tiruvakampamuḍaiyāṉ of Yachchi-yapāḍi. The said gift was entrusted to the shepherd (*maṉṟāḍi*) Naṅgaieōṉ, nephew of Kōḍandai.

NA-806

Ref.: *ARE* 1902, no. 515; *SII*, viii, no. 105.

In the same place.

Tamil, 2 lines.

Chōḷa; Tribh. Rājarājadēva *Rājarāja III*), r.y. 18=*A.D.* 1234.

Records a gift of 10,000 *kāśu* for renewal of *tiruveḍuttukkoṭṭi* (parapet wall) in the temple by Tiruppaḍi Jayapālaṉ Toṇḍaṉ, son of Kuḍaichchiyār Dēvāṉṟāḷ of Maṇañcheri.

NA-807

Ref.: *ARE*, 1902, no. 551; *SII*, viii, no. 142.

On the *Kiḷi-gōpura* in the same temple.

Tamil, 5 lines.

Chōḷa; Tribh. Rājarājdēva (*Rājarāja III*), r.y. 19=*A.D.* 1233.

Records that *Vīrachōḷaṉ Attimallaṉ Śambuvarāyaṉ alias Edirilichōḷa-Śambuvarāyaṉ* made a gift 32 cows and one bull for a perpetual lamp to the temple of god Uḍaiyār Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār.

NA-808

Ref.: *ARE* 1902, no. 513; *SII*, viii, no. 103.

On the north wall of the first *prākāra* of the same Aruṇāchaḷēśvara temple.

Tamil, 3 lines.

Later Pallava; Sakalabhuvaṉachchakkaravarttigaḷ Kōpperuñjiṅgadēva (*Kōpperuñjiṅga I*), r.y. 4=*A.D.* 1235.

Records gift of necklace *padakkamālai* weighing 302 *kaḷañju* by the standard weight *paṇḍārakkal* and several precious stones and pearls to be worn by the god Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār by the *chief Aḷagiyaśiyaṉ Avaṉi Āḷappiṟandāṉ Kōpperuñjiṅgaṉ*.

NA-809

Ref.: *ARE*, 1902, no. 500; *SII*, viii, no. 90.

In the same place.

Tamil, 8 lines.

Later Pallava; Sakalabhuvaṉchakravartigaḷ Kōpperuñjiṅgadēva (*Kōpperuñjiṅga I*), r.y. 5=*A.D.* 1236.

Records that the chief granted the tax-revenue of *āyam pāḍikāval*, *kāśāyam* and other taxes from the *dēvadānappaṟṟukkaḷ* of the temple and from Aṇṇā-nāḍu to the Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār temple for worship and repairs. Mentions the chief's name as *Kūḍal Āḷappiṟandāṉ Kāḍavarāyaṉ Aḷagiyaśiyaṉ alias Kōpperuñjiṅgaṉ*.

NA-810

Ref.: *ARE*, 1902, no. 493; *SII*, viii, no. 83.

In the same place.
Tamil, 15 lines.
Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 20 = *A.D.* 1236.

Records a *deed of agreement given by the authorities māhēśvara-kaṇkāṇi-chcheyvār, dāṇattār, dēvakaṇmigaḷ, kōyilkaṇakkar* etc., of the Tiruvaṇṇāmalai-Uḍaiya Nayāṇar temple to eight individuals regarding the lands to be reclaimed by them in Śrimāhēśvaranallūr after repairing the tank irrigating the lands. Lands in Śrīmahēśvara-nallūr had been brought under cultivation originally by *Aruṁguṇraṅgiḷāṇ Nāṟppatteṇṇāyirappiḷḷai* and his *elder sister Maṅgiayarkaraśiyār* who dammed the river Tiruttikkaiyāṟu on the borders of Aṇṇā-nāḍu for the purpose.

After the death of Maṅgaiyarkaraśi, Nāṟpatteṇṇāyira-ppillai entrusted the work to *Toṇḍaima-Nāchchiyār*, the *daughter of Gāṅgaiyar* who was the son-in-law (*maruagaṇ*) of Nāṟpatteṇṇāyirappiḷḷai, since she was not able to look after the dam and lands afterwards.

The lands were lying fallow; hence the present agreement. It was stipulated that the taxes levied on the lands were only the *pāḍikāval* for the first year of cultivation since reclamation; at the rate of a *naḻī* and *kuḻi* along with the *pāḍikāval* for the next year and from the third year onwards 60 *kalam* of paddy per *vēli* besides *pāḍikāval*. It is specifically stated that the said endowment was of the *kuḍinīṅkāttēvadāṇam* nature.

NA-811

Ref.: *ARE*, 1902, no. 501; *SII*, viii, no. 91.

In the same place.

Tamil, 5 lines.

Chōḻa; Tribh. Rājarajadēva (*Rājarāja III*), r.y. 2[1] = *A.D.* 1237.

Registers a gift of 32 cows and one bull to the temple for a perpetual lamp by *Tirumalai-Aḷagiyaṇ alias Vīravīra-Pallavaraiayaṇ*, son of Aṟamuḍaiyāḷ a *kaikkōḷa* of the Āṭkoṇḍadēvar temple in *Tiruveṇṇainallūr, a brahmadēya in Tiruveṇṇainallūr-nāḍu, a s.d. of Tirumuṇaippāḍī in Rājarāja-vaḷanāḍu*. The donor also made a gift of lamp stand.

NA-812

Ref.: *ARE*, 1902, no. 512; *SII*, viii, no. 102.

In the same place.

Tamil, 5 lines.

Later Pallava; Sakalabhuvaṇachakravarttigaḷ Kōpperuñjiṅgadēva (*Kōpperuñjiṅga I*), r.y. 9 = *A.D.* 1240.

Registers *an order of the chief to the authorities* of the Tiruvaṇṇāmalai temple to continue the worship, offerings and repairs to the temple without deficiency from the month of *Pūraṭṭāśi* in the ninth year (of the king) with the income from the *dēvdāna* lands situated in Aṇṇā-nāḍu and in other villages, by means of taxes such as *naṇśai, puṇśai, āyam, pāḍikāval, kāśāyam*, etc., as done in previous years as recorded in the eighth year of the king on stone. Mentions the temple authorities *dāṇattār, dēvakaṇmi* and *kōyilkaṇakkaṇ*, etc.

NA-813

Ref.: *ARE*, 1902, no. 497; *SII*, viii, no. 87.

In the same place.

Tamil, 7 lines.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 24=*A.D.* 1240.

Records gift of village Chōḻanēṟkappirandāṉ-nallūr on the north bank of river Peṇṇai, inclusive of income from taxes as *tirumaḍaippaḷḷippuṟam* to the god Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār by *Ākāraśūraṉ Tiruvaṇṇāmalaipperumāḷ alias Rājagambhīra-Chēdiyarāyaṉ, the chief of Kiḷiyūr.*

NA-814

Ref.: *ARE*, 1902, no. 502; *SII*, viii, no. 92.

In the same place.

Tamil, 3 lines.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 25=*A.D.* 1241.

Registers gift of 32 cows and one bull to god Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār for a perpetual lamp by Ēṟanambi Cheṭṭi, a resident of Kuḷamukkunagara in Malaimaṇḍalam.

NA-815

Ref.: *ARE*, 1902, no. 506; *SII*, viii, no. 96.

In the same place.

Tamil, 10 lines.

Chōḻa; Tribh. Rājarājadēva (*Rajarāja III*), r.y. 26=*A.D.* 1242.

Records *an agreement by the authorities of the Tiruvaṇṇāmalai temple* to levy at the following rates on the land in Tikkāṇaipperumāḷnallūr purchased by *Tyāgasamuddirappaṭṭai-siddamārāśar Tikkāṇaipperumāṉ* from the temple as *chaṇḍēśvara-peruvilai* and brought under cultivation; one *nāḻi* of paddy per *kuḻi* for the first year of cultivation; one *nāḻi* per *kuḻi* along with the *pāḍikāval* for the second year; from the third year three *kalam*, one *tūṇi* and one *padakku* per 100 *kuḻi* inclusive of the *pāḍikāval*. This *kaḍamai* levied was to be used for applying sandal paste to the deity in the temple. Mentions the temple authorities such as *kaṇkāṇi*, *ḍāṇapāḍi*, *dēvakaṇmi* and *kōyiṟkaṇakkar*.

NA-816

Ref.: *ARE*, 1902, no. 505; *SII*, viii, no. 95.

In the same place.

Tamil, 7 lines.

Later Pallava; Sakalabhuvaṇachakkaravarttigaḷ Śrīppallavaṉ Kōpperuñjiṅgadēva (*Kōpperuñjiṅga II*), r.y. 2, Siṁha, śu. 1, Magam, Wednesday=30 *July*, *A.D.* 1242.[1]

Registers gift of 96 cows and three bulls for three perpetual lamps (for the *snapaṇa-maṇḍapa* before the god and one for the goddess Uṇṇāmulaināchchiyār in the Kāmak-kōṭṭam) in the temple at Tiruvaṇṇāmalai by *Aḻagiya Tiruchiṟṟambalam-Uḍaiyāṉ Nīlagaṅgaraiyaṉ, son of Nīlagaṅgaraiyaṉ Avaṉi Āḷappirandāṉ of Āmūr.* He also donated three five-tier lamp stands (*aiñju-nilai-kuttiviḷakku*).

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[1] The astronomical details contained in the inscription do not occur in the second regnal year of the ruler.

NA-817

Ref.: *ARE*, 1902, no. 561; *SII*, viii, no. 152.

On the *Kiḷi-gōpura* in the same temple.

Tamil, 10 lines.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 2 [9]=*A.D.* 1245

Registers gift of 24 sheep for $\frac{1}{4}$ lamp in the temple by *Kollai-iruśeyaṉ Uḍaiyār, a member of the Pēraḍai of Gaṇḍagōpāla of Nellūr-nāḍu.*

NA-818

Ref.: *ARE*, 1902, no. 504; *SII*, viii, no. 94.

On the north wall of the first *prākāra* of the same temple.

Tamil, 4 lines.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 30, Dhaṉus, ba. 13, Anisha, Sunday=17 December, *A.D.* 1245.

Registers gift of 50 cows for a perpetual lamp in the temple by *Perumāḷpiḷḷai alias Vēṇāvuḍaiyāṉ, younger brother of Cheṅgaṉivāyaṉ Chōḷakkōṉ, one of the officers (mudalī) of Avaṉiyāḷappiṟandāṉ Kopperuñjiṅga.*

NA-819

Ref.: *ARE*, 1902, no. 510; *SII*, viii, no. 100.

In the same place.

Tamil, 2 lines; unfinished.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 30=*A.D.* 1246.

Records gift of a lamp to god Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār by Umai Āḻvār, wife of Ilakkumadēvar.

NA-820

Ref. *ARE*, 1902, no. 495; *SII*, viii, no. 85.

In the same place.

Tamil, 10 lines.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 30=*A.D.* 1246.

Registers gift of land in Chiṟṟāmūr in Meykuṉṟanāḍu on the south bank of Peṇṇai in Vāṇakkōppāḍi in Rājarājavaḷanāḍu inclusive of the income from a number of taxes such as *āyam*, *taṟiyiṟai*, *taṭṭār-pāṭṭam*, *kuṟṟatteṇḍam*, *paṭṭitteṇḍam*, etc. The gift was made by *Tiyāgasamuddirapaṭṭai Śiddamārāśar Tikkāṇaipperumāḷ alias Tirukkāḷattidēvaṉ* to god Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār as *tirumaḍaippaḷḷip-puṟam* and for a service called *Śalamikkakaṇḍaṉ-śandi*. It also registers a gift of 32 cows and one bull for milk offerings to the said service to the deity.

NA-821

Ref.: *ARE*, 1902, no. 488(A); *SIII*, viii, no. 77.

In the same place.

Tamil, 3 lines.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 81=*A.D.* 1247.

Registers gift of a *tiruniṟṟukkōyil* (vessel ?) made of gold and inlaid with precious stones and pearls and the ornaments made of gold and silver with *śuṭṭi, muttuvāli, ālatti* and *paṭṭam* to god Tiruvaṇṇāmalai-Uḍaiyār by *Peṇṇaraśi alias Miṭṭāṇḍār-nāchchiyār, daughter of Uḍaiyāḻvār and the queen of Kūḍalāḷappiṟandāṉ Kāḍavarāyaṉ Chāḍumperumāḷ.*

NA-822

Ref.: *ARE*, 1902, no. 511; *SII*, viii, no. 101.

In the same place.

Tamil, 3 lines; unfinished.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 31=.*AD.* 1247.

Registers gift of 32 cows and one bull and a three-tier lamp-stand for burning a perpetual lamp in the temple by the wife of *Kaṭṭi-Araśar.*

NA-823

Ref : *ARE*, 1902, no. 491; *SII*, viii, no. 81.

In the same place.

Tamil, 2 lines.

Chōḷa; Tribh Rājarājadēva (*Rājarāja III*), r y. 32, Kumbha, śu. 12, Puṉarpūśam, Friday=7 *February, A.D.* 1248.

Registers gift of 32 cows and one bull by *Nāyakkar Nārāyaṇaṉ alias Talaikkāviri Āḷumpiḷḷai of Tirumayilāppūr* for a perpetual lamp to the deity of Tiruvaṇṇāmalai temple.

NA-824

Ref.: *ARE*, 1902, no. 593; *SII*, viii, no. 93.

In the same place.

Tamil, 6 lines.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 32, Mēsha, ba. 13, Rēvatī, Wednesday=22 *April, A.D.* 1248.

Registers gift of 500 *kuḻi* of land in Tikkāṟaipperumāṉallūr as *śeṅgaḻunīrpuṟam* by purchase for 2,000 *kāśu* for the maintenance of the person who reared 25 *śeṅgaḻunīr* flowers and supplied them daily to the god Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār. The gift was made by *Umai-Āḻvār,*[1] *the wife of Ilakkumadevar.*

NA-825

Ref.: *ARE*, 1902, no. 498; *SII*, viii, no. 88.

In the same place.

Tamil, 8 lines.

Chōḷa; Tribh. Rājēndra-Chōḷadēva (*Rājēndra III*), r.y. 5=*A.D.* 1251.

Registers a gift of land exclusive of (old) *dēvadāna* and *bhaṭṭavṛitti* by *Śiṅgaṇadaṇṇāyaka* for the merit of Kampaya, his uncle in Maguḷampūṇḍi on the south bank of the river Cheyyāṟu in Paṅgaḷanāḍu along with the taxes *pādikāval, taṟi-iṟai, taṭṭār-pāṭṭam, kuṟṟa-teṇḍam, paṭṭi-*

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[1] Also figures in no. NA-819 above.

taṇḍam, *veṭṭi*, *taṉiyāḷ*, *ērimīṉ*, *poṉvari*, *māvaḍai*, *maravaḍai*, etc., for the Tiruvaṇṇāmalai temple as *tirumaḍaip-paḷḷip-puṟam* and for expenses and services including maintenance of the temple wall and for the *Chittiraivasantan* festival called *Tiruvēgambamuḍaiyār-tirunāḷ*.

NA-826

Ref.: *ARE*, 1902, no. 488(B); *SII*, viii, no. 78.

In the same place.

Tamil, 2 lines.

Later Pallava; Avaṉiyāḷappiraṅdāṉ-Kāḍavarāyaṉ Kōpperuñjiṅgadēva (*Kōp-peruñjiṅga II*), r.y. 9, Mithuṉa, ba., Mūla, Sunday=26 *May*, *A.D.* 1252.

Registers gift of a silver plate (*tiruvālatti-taṭṭu*) by *Miṭṭāṇḍār Nāchchiyār*,[1] *the queen of the chief*.

NA-827

Ref: *ARE*, 1902, no. 521; *SII*, viii, no. 111.

On the south wall of the Ēkāmranātha shrine in the Aruṇāchalēśvara temple.

Tamil, 3 lines.

Later Pallava; Sakalabhuvaṉachakra-varttigaḷ Kōpperuñjiṅgadēva (*Kōpperuñ-jiṅga II*), r.y. 12=*A.D.* 1255.

Registers gift of 32 cows and one bull together with one lamp-stand for a perpetual lamp to the temple by Mallikāsaṉa cheṭṭi, son of Vīmacheṭṭiyār of Araiyāṟṟumaṅgalam. The said gift was entrusted in Śūrakkōṉ, son of Paṭṭakkōṉ who agreed to supply one *uḻakku* of ghee daily.

NA-828

Ref.: *ARE*, 1902, no. 519; *SII*, viii, no. 109.

In the same place.

Tamil, 8 lines.

Later Pallava; Sakalabhuvaṉachakra-chakravarttigaḷ Kōpperuñjiṅgadēva (*Kōpperuñjiṅga II*), r.y. 13=*A.D.* 1256.

Registers *fresh assignment given by the temple authorities kaṇkāṇi*, *dēvakaṉmi* and *kaṇakkar* to Marundaṉ Appaṉ *alias* Periyanāṭṭukkōṉ, a shepherd of Naṟaiyuḍaiyāṉpaṭṭi, (for supply of ghee) by reassigning 100 cows and one bull to the latter for burning lamps in the temple.

NA-829

Ref.: *ARE*, 1945-6, no. 68.

On the south wall of the same shrine in the third *prākāra*.

Tamil.

Later Pallava; Sakalabhuvaṉachakra-varttigaḷ Kōpperuñjiṅgadēva (*Kōpperuñ-jiṅga II*), r.y. 14=*A.D.* 1257.

Registers the remission of taxes on the village Kiḻaichchiṟupākkam of Āḍaiyūr-nāḍu granted as *dēvadāṉa-maḍaippaḷḷip-puram* by Kūḍal Aḻagiyaśī aṉ Kāḍava-rāyaṉ Avaṉiyāḷappiṟandāṉ *alias* Kōpperuñjiṅgadēva to the deity Pal....muḍaiya-Nāyaṉār set up by his senior queen

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[1] Also figures in no. NA-830 below.

Aḻagiyapallavar-Nāchchiyār in the temple of Tiruvaṇṇāmalai-Uḍaiya-Nāyaṉār.

NA-830

Ref.: *ARE*, 1902, no. 508; *SII*, viii, no. 98.

On the north wall of the first *prākāra* of the same temple.

Tamil, 6 lines.

Later Pallava; Sakalabhuvaṉachakkaravarttigaḷ Avaṉiyāḷappiṟandāṉ Kōpperuñjiṅgadēva (Kopperuñjiṅga II), r.y. 15, Mithuṉa 25, Hasta, Wednesday=20 June, A.D. 1257.

Registers gift of gold ladle (*śaṭṭuvam*) and a basin (*taṇṇīr-amudu-vaṭṭil*) for the goddess Uṇṇāmulai Nāchchiyār in the Tiruvaṇṇāmalai temple. The gift was made by Peṇṇaraśi *alias* Miṭṭāṇḍār Nāchchiyār, daughter of Uḍaiyāḻvār and wife of Kūḍal Āḷappiṟandāṉ Kāḍavarāyaṉ Chāḍumperumāḷ.

NA-831

Ref.: *ARE*, 1902, no. 514; *SII*, viii, no. 104.

In the same place.

Tamil, 3 lines.

Later Pallava; Kōpperuñjiṅgadēva (*Kōpperuñjiṅga II*), r.y. 20=*A.D.* 1263.

Records gift of 48 cows and two bulls for burning $1\frac{1}{2}$ lamps before god Tiruvaṇṇāmalai-Uḍaiyār on the *ādirai* days by *Śilambaṇindāṉ-Kuttāḍuvāṉ alias Chēdirāyaṉ of Paramēśvaramaṅgalam alias Chōḻakkuladīpa - chaturvēdimaṅgalam in Chēvūr-kōṭṭam in Jayaṅgoṇḍachōḻamaṇḍalam.* The gift was entrusted to Chakkaravarttikōṉ Peṇṇaṉ and Dēvakkōṉ.

NA-832

Ref.: *ARE*, 1902, no. 530; *SII*, viii, no. 120.

On the *Kiḷi-gōpura* in the same temple.

Tamil, 7 lines.

Later Pallava; Kōpperuñjiṅgadēva (*Kōpperuñjiṅga II*), r.y. 21=*A.D.* 1264.

Registers gift of 32 cows and one bull for a perpetual lamp in the temple by *Peṇṇēṭṭuvāṉ alias Rājagambhīramārāyaṉ*, son of....dat Duggai *alias* Māṇikkaṉ of Tiruvaṇṇāmalai, son of the 24 *dēvaraḍiyārs* (of the temple).

NA-833

Ref.: *ARE*, 1902, no. 518; *SII*, viii, no. 108.

On the south wall of the Subrahmaṇya shrine in the same temple.

Tamil, 13 lines.

Later Pallava; Sakalabhuvaṉachakravartin Kāḍavaṉ Aḻagiyaśīyaṉ Avaṉiyāḷappirandāṉ Kōppēruñjiṅgadēva (*Kōpperuñjiṅga II*), r.y. 27, Mēsha, śu. 3, Mṛigaśīrsha, Friday=6 *April, A.D.* 1269.

Records *sale of temple site* measuring $13\frac{1}{2}$ *kuḻi* as *chaṇḍēśvara-peruvilai* for a price of 10,000 *kāśu* by the authorities of the Tiruvaṇṇāmalai temple to the *Naṅgaiyāḻvār*,

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1. See also no. NA-826 above.

wife of Avaṉiyāḷappirandāṉ Nīlagaṅgaraiyar who wanted to build a shrine called Naṅgaiyāḻvīśuram on the site. Mentions *kōyil-kaṇkāṇi, dēvakaṉmi* and *kōyil-kaṇakkar*.

NA-834

Ref.: *ARE*, 1902, no. 517; *SII*, viii, no. 107.

Tamil, 14 lines; built in.

Later Pallava; Sakalabhuvaṇachakravarttigaḷ Kāḍavaṉ Aḻagiyaśīyaṉ Kōpperuñjiṅgadēva (*Kōpperuñjiṅga II*), r.y. 27, [Mithuṇa*], śu. 11, Sunday=(*A.D.* 1270).

Records gift of land for temple gardens of the Tiruvaṇṇāmalai temple by [*Naṅgai**]-*yāḻvār, the wife of Avaṉiāḷappirandāṉ Nīlagaṅgaraiyaṉ*.

NA-835

Ref.: *ARE*, 1945-6, no. 77.

On the south wall of the fourth *prākāra* of the same temple.

Tamil.

Pāṇḍya; Tribh. Kōṉēriṉmaikoṇḍāṉ Kulaśēkharadēva (*Māṟavarmaṉ Kulaśēkhara I*?), r.y. 5, Ādi 20 (*c A.D.* 1273).

Records *royal gift of the village* Dēviyārēndal on the north bank (of the Peṇṇai) in Magadai-maṅgalam for worship, service, etc. to Tirunilaiaḻagiya Vayirava-Nāyaṉār in the temple of Śembiyaṉmādēvīśvaram-Uḍaiyār at the southern entrance of the temple at Tiruvaṇṇāmalai.

NA-836

Ref.: *ARE*, 1902, no. 489; *SII*, viii, no. 79.

On the north wall of the first *prākāra* of the same temple.

Tamil, 9 lines.

Later Pallava; Sakalabhuvaṇachakravarttigaḷ Kāḍavaṉ Aḻagiyaśīyaṉ Avaṉiyāḷappirandāṉ Kōpperuñjiṅgadēva (*Kōpperuñjiṅga II*), r.y. 31, [A*][vaṇi], day 20=*A.D.* 1275-5.

Records gift of lands as *dēvadāna iṟayili* excluding the (old) *dēvadāna paṭṭakaḷ* and *iṟaiyili* for a special service called *tirunīṟṟu-vīramāgadaṉ-śandhi* and repairs in the temple by *Vāṇakkōvaraiyaṉ Tāyilum-nallaperumāḷ* (*alias*) *Tirunīṟṟu-vīramāgadachōḻaṉ*. The land was freed from a number of taxes such as *kāśāyam, ūśivāśi, āḷamañji, śekkiṟai, maṉaiyiṟai*, etc.

NA-837

Ref.: *ARE*, 1902, no. 481; *SII*, viii, no. 70.

On the west wall of the same *prākāra*.

Tamil, 5 lines.

Pāṇḍya; Māṟavarmaṉ Tribh. Kulaśēkharadēva *Kulaśēkhara I*), r.y. 7=*c A.D.* 1275.

Records gift of 54 cows for bathing the god Tiruvaṇṇāmalai-Uḍaiya Nāyaṉār with milk (*pālāḍiaruḷa*), by *Magadēśaṉ Ulagaṅgātta Vāṇakōvaraiyaṉ* (*the chief*) *of Āṟgaḷūr*.

NA-838

Ref.: *ARE*, 1902, no. 487; *SII*, viii, no. 76.

On the north wall of the same *prākāra*.

Tamil, 4 lines.

Later Pallava; Sakalabhuvaṉachakravarttigaḷ Kōpperuñjiṅgadēva (*Kōpperuñjiṅga II*), r.y. 36, Makara, ba. 5, Uttiram, Wednesday = 4 *January, A.D.* 1279.

Records gift of 32 cows and a bull for a perpetual lamp in the temple of Tiruvaṇṇāmalai by *Kākku-Nāyakadēva, son of Madisūdaṇadēva, the younger brother of Madurāntaka-Pottappichchōḷa Vijayagaṇḍagōpāladēva.*

NA-839

Ref.: *ARE*, 1902, no. 480; *SII*, viii, no. 69.

On the west wall of the same *prākāra*.

Tamil, 12 lines (verse).

Later Pallava; Sakalabhuvaṉachakravartti Kūḍalāḷāppiiandāṉ Kōpperuñjingadēva (*Kōpperuñjiṅga II*), r.y. ——: (*aec. A.D.* 1243).

Mentions *gifts of different ornaments to the deities* in the (Śiva) temple at Tiruvaṇṇāmalai such as ear ornament (*kāḍūkambi*) crown (*kadirmaṇimakuṭam*) *bāhuvalayam*, foot-ornament, *vāḷi*, aureole (*tiruvāśi*), throne, etc., made of gold, precious stones and pearls by the chief, referred to as *Mallai-kāvalaṉ*, *Nichchaṅkamallaṉ*, *Pallavar-vēndaṉ* and *Baratamvallāṉ*. Also *records the charitable activities of his son Vēṇavuḍaiyāṉ*,[1] like building of *Avaṉiāḷappirāndāṉ-maṇḍapa*, *Kāṅgēyaṉ-maṭha*, Vāḷvallaperumāḷ garden (*tōppu*), Tamiḷnāḍukāttaperumāḷ pond (*taṭākam*), Vāḷvallaperumāḷ well, *Nichchaṅgamallaṉēri* and gift or ornaments etc. Mentions Vēṇāvuḍayāṉ, son of Kōpperuñjiṅga was the lord of Mallai, Mayilai, Kāṇchī, Taṇḍaka-nāḍu, Kōval etc., and mentions *Nāṟpatteṇṇāyiravar*.

NA-840

Ref.: *ARE*, 1945-6, no. 67.

On the east wall (inside) of the third *prākāra* near *Kiḷi-gōpura* in the same temple.

Tamil.

Pāṇḍya; Kōṉērīṉmaikoṇḍāṉ Tribh. Kulaśēkharadēva (*Māṟavarmaṉ Kulasekhara I*), r.y. 14, Makara, ba. 11, Friday, Mūla = 17 *January, A.D.* 1281.

Records sale of land in Śālaipūṇḍi by two commanders (*paḍaitalaivaṉ*) of the *veḷḷāḷa* caste to *Aruṇagiripperumāḷ alias Yādavarāyar, grandson* of a *dēvaraḍiyār* of *Tiruvaṇṇāmalai.*

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[1] The claims to have driven the 'Teḷuṅgar' to the north to perish, Veṅkayya thinks, might refer to his fighting against the Kākatiyas who, during the time of Gaṇapati, took possession of Kāñchīpuram (*IA*, xxi, p. 197). Venkayya believed that the victor was one of the princes who took advantage of the subsequent weakness of the Kākatiyas, and was able to go as far as Drākshārāmam itself. In this view Kōpperuñjiṅgas of Kāñchīpuram, Drākshārāman and Tripurāntakam were identical (see, Rangacharya, *TLIM*, i, p. 85).

NA 841

Ref.: *ARE*, 1902, no. 482; *SII*, viii no. 71.

On the west wall of the first *prākāra* of of the same temple.

Tamil, 8 lines.

Pāṇḍya; Kōṉērinmeikoṇḍāṉ Tribh. Kulaśēkharadēva (*Māṟavarmaṉ Kulaśēkhara I*), r.y. 16, Māśi 12, Saturday=*c A.D.* 1284.

Records gift of 32 cows and one bull for a lamp in the temple of Tiruvaṇṇāmalai-Nayaṉār by *Ūr-Vāraṇavāśi Śīraṅganātha alias Maḷuva-chakravartigaḷ*.

NA-842

Ref.: *ARE*, 1945-6, no. 78.

On the south wall of the fourth *prākāra* in the Aruṇachalēśvara temple.

Tamil.

Pāṇḍya; Tribh. Koṉēriṉmaikoṇḍāṉ-Vikrama-Pāṇḍyadēva (*Māravarṃaṉ Vikrama Pāṇḍya III* ?), r.y. 2, Vaigāśi 10=(*c A.D.* 1285).

Records the royal confirmation of the previous gift of half the village Nelvāy for worship, service, etc., in the shrine of Vayirava-Nāyaṉār.

NA-843

Ref.: *ARE*, 1902 no. 484; *SII*, viii, no. 73.

On the west wall of the first *prākāra* of the same temple.

Tamil, 6 lines.

Pāṇḍya; Māṟavarmaṉ Tribh. Kulaśēkharadēva (*Kulaśēkhara I*), r.y. 20, Vaikāśi 27=*c A.D.* 1288.

Records gift of 73 cows and 26 calves for bathing the deity at Tiruvaṇṇāmalai temple with milk (*pālāḍiaruḷa*) by *Parārajarāmaṉ Vaiyyaṉ-toḷa-niṉṟa-perumāḷ Parākrama Pāṇḍya*.

NA-844

Ref.: *ARE*, 1902, no. 542; *SII*, viii, no. 133.

On the *Kili-gōpura* in the same temple.

Sanskrit in Grantha, 3 lines.

—— (*c* 13th cent. *A.D.*)

Refers to the building of a *gōpura* by the son of the *minister Bhāskara*.[1]

NA-845

Ref.: *ARE*, 1902, no. 545; *SII*, viii, no. 136.

In the same place.

Tamil, 5 lines.

—— (*c* 13th cent. *A.D.*).

Records gift of levy on pepper (?) *kaṟiya-pāṭṭam*) from shops to the temple of Tiruvaṇṇāmalai by *Pārarāśarkaḷnāyaṉ*.

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1. Whether this Bhāskara was Bhāskara Rāya, the author of *Vaidīkaniganṭu* and *Bhāvanōpanishadprayōgavidhi* or Bhāskara, the author of *Sidhāntakamudivilāsa* is not known. His name reminds of Bhāskara Irugappa Daṇḍanātha, the author of *Sāmarājaganapravōga*. (Rangacharya, *TLIMP*, i, p. 92).

NA-846

Ref.: *SII*, i, no. 114, p. 123.

In the Durgāmbāḷ shrine known as Pāvantīrtta-ammaṉ temple.

Tamil.

Pāṇḍya; Māṟavarmaṉ *alias* Tribh. Kulaśēkharadēva (*Kulaśēkhara I* ?), r.y. 36—(*c A.D.* 1304).

Registers the tax free gift of one *vēli* of waste land, purchasing the same from 100 *paṇam* given by *Kālingarāyar*, to be reclaimed and converted for wet cultivation, to defray the expenses of worship, oblations, lighting etc., to the goddess Uṇṇāmulai-Nāchchiyār of Tirukkāmakkōṭṭam of the god-Pāpamtīrttaruḷiya-Nāyaṇār.

VĒṬṬAVALAM

NA-847

Ref.: *ARE*, 1963-4, no. 193.

On the rock-surface inside the *prākāra* in the Rāmanāthasvāmin temple.

Tamil; damaged.

Chōḷa; *Rājarāja*[*II* ?], r,y. 5: (*A.D.* 1151).

Seems to register a grant by *Kiḷiyūṟ Malayamāṉ* to god Tiruvagattīchchuramuḍaiyār in Milāḍu *alias* Vēṭṭavalam in Uttamachōḷa-vaḷanāḍu in Vāṇagappāḍi on the northern bank of the river Paṇṇai.

NA-848

Ref.: *ARE*, 1963-4, no. 194.

In the same place.

Tamil; damaged.

—— (*c* 12th cent. *A.D.*)

Mentions Vēṭṭaivalam.

NA-849

Ref.: *ARE*, 1963-4, no. 192.

In the same place.

Tamil; damaged.

Pāṇḍya; Māṟavarmaṉ Kulaṣēkhara (*Kulaśēkhara I*) r.y. 16, Rishabha, su. 5, Monday, Magham[1]=22 *May*, *A.D.* 1284.

Records *a tax-free grant of land to* Rāmanāthadēvaṉ by the king from the camp at Śiṅgamalaip-peṟṟu in Teṅgamalai-nāḍu.

NA-850

Ref.: *ARE* 1963-4, no. 196.

On the rock to the west of Śiṅgārakuḷam.

—— (*c* 13th cent *A.D.*).

Records that the tank and the one to its north were the benefactions of Śiṟuvalluḍaiyān Peruṅganāyaṉ of Vēṭṭaivalam *alias* Tiruvikkirama-chaturvēdimaṅgalam.

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[1] The *tithi* ended at .29 on the previous day.

VELLORE TALUK

ĀMBŪR

NA-851

Ref.: *ARE*, 1896, no 7; *EI*, iv, no. 23(A), p. 182.

On one of the rough stone slabs in the Kāṅgareṭṭika street, bearing in bas-relief a marching warrier flanked by *chauris* and lamps.

Tamil, 10 lines; first two lines are engraved on erasures.

Pallava; Viśaiya Nirupatoṅga Vikkiramaparumar (*Nṛipatuṅgavarmaṉ*), r.y. 26=*A.D.* 895.

Records that Śannaṉ, the son of *Akalaṅkattuvarāyar, who was a kāviḍi* (chief) of the Koṇḍar of Perunagar-agaram, and a servant of *Pirudi-Gaṅgaraiyar*,[1] died while fighting relentlessly (*taḷarā*) when the army of the Noḷambaṉ[2] came and lifted the cattle of Āmaiyūr in Mēl-Āḍaiyāṟu-nāḍu, a s.d. of Paḍuvūr-kōṭṭam.

NA-852

Ref.: *ARE*, 1896, no. 8; *EI.* iv, no. 23(B), p. 183.

On the second of the stone slabs, set up in the same street.

Tamil, 11 lines.

Pallava; Kō-Viśaiya Nirupatoṅga Vikkiramaparumar (*Nṛipatuṅgavarmaṉ*), r.y. 26=*A.D.* 895.

Records the death of Kalivirāmaṉ, a hunter of Maśiḷu . . . ṇi, the *marugaṉ* of *Akalaṅkattuvarāyar*, (who was) a servant of *Pirudi-Gaṅgaraiyar*, when the army of Noḷambaṉ came and lifted the cattle of Āmaiyūr in Mēl-Aḍaiyāṟu-nāḍu, a s.d. of Paḍuvūr-kōṭṭam.

NA-853

Ref.: *ARE*, 1896, no. 5; *SII*, v. no. 868.

On the north wall of the Nāgēśvara shrine.

Tamil, 12 lines; left unfinished.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva (*Kulōttuṅga II or III*), r.y. 15: (*A.D.* 1148 *or A.D.* 1193).

Registers the gift of *nattāyaraṅgam* (?) by *Chitramēḻīperiyanāṭṭar* for the *śrībali* ceremony of the deity in the Tirunāgēśvara temple at Āmaiyūr in Ailuḷuku-nāḍu.

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1. It is more reasonable to identify Pirudi-Gaṅgaraiyar with the Paṅgaḷa-nāḍu cheif than with the Western Gaṅga cheif Pṛithvīpati I, since the modern Vellore and Pōḷūr taluks of the North Arcot district were known as Paṅgaḷa-nāḍu in inscriptions and ruled by line of cheifs known as Pṛithvigaṅgaraiyar.
2. The Noḷamba (king) may be identified with Mahēndra (I) (latest date Ś. 817) son of Puḻalchoṟa.

GAṄGANALLŪR (NEAR VELLORE)

NA-854

Ref.: *ARE*, 1887, no. 23; *SII*, i, no. 106.

Inside the Gaṅgēśvara temple (on the bottom).

Tamil, 1 line; fragmentary.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 41, Puraṭṭādi = *A.D.* 1257.

Stops with the date portion.

KARAḌIKKUḌI

NA-855

Ref.: *ARE*, 1946-5, no 65.

On a stone near the channel in the village.

Tamil.

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Records an order of Adigaimāṉ to the *ūravar* of Dharma-kuṟukkai in Āndai-nāḍu communicating remission of taxes, from the 13+1st year, on the land granted as *tiruviḍaiyāṭṭam* to the temple of Tiruvēṅgadamuḍaiyār in their village.

KIḶACHCHUR

NA-856

Ref.: *ARE* 1938-9, no. 238; *Ibid*, part ii, para 60.

On the south wall of the Śelliyammaṉ temple.

Tamil.

Chōḷa (?); *Pārthivēndravarmaṉ*, r.y.——: (*acc. c A.D.* 956).

States that *Puṅkūraṉ Uttamaśivanāthaṉ, an officer of . . . chōḷa-Pṛithivigaṅgaraiyar*[1] whose territory extended to Kallaḍuppūr, constructed (on behalf of his master) the *vimāna* of the goddess, Vaḍapālamandāḷ (*Kāḷi*) at Nandikampa - chaturvēdi-maṅgalam in Pāli-nāḍu, a s.d. of Paḍuvūr-kōṭṭam.

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[1] Evidenty administering the region as a feudatory of Pārthivēndravarmṛṉ.

PAḶḶĪKOṆḌA (PAḶḶIKOṆḌAI)

NA-857

Ref.: *ARE*, 1925, no. 475; *SII*, xii, no. 45.

On a pillar in the *maṇḍapa* in front of the central shrine in the Nāganāthēśvara temple.

Tamil, 9 short lines.

Pallav ; Nandippōttaraiyar (*Nandivarmaṉ III*),[1] r.y. 2=*A.D.* 848.

Records the construction of *mugamaṇḍagam* (i.e., *mukha-maṇḍapa*) *by Śelvavānarāyaṉ, son of Amaṇi-Gaṅgaraiyar*,[2] *ruling over Vittūr*.[3]

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[1] This record may be assigned to Nandivarmaṉ III on palaeographical grounds.

[2] He might have been an early member of the family oftne Paṅgaḷa-nāḍu cheifs.

[3] Probably same as Vichchūr mentioned in another record from the same place (no. NA-874 below).

NA-858

Ref.: *ARE*, 1925, no. 476; *Ibid*, part ii, p. 102.

On the left door-jamb of the *maṇḍapa* in the central shrine in the same temple.

Tamil.

Chōḻa; Parakēsarivarmaṉ 'who took Madurai' (*Parāntaka I*), r.y. 19=*A.D.* 926.

Records that *ardha-maṇḍapa* was built by a certain *Karuvili Muttaraiyaṉ*.

NA-859

Ref.: *ARE*, 1925, no. 473.

On the south base of the same shrine.

Tamil; damaged and built in at the bottom.

——; ——, r.y.——, *Ś*. 878 = *A.D*. 956.

Seems to record remission, by the assembly of Nandikampa-chaturvēdimaṅgalam, of the taxes on some land endowed for burning a lamp in the temple of Tirunāgīśvarattu-Dēvar by a certain individual (name lost), who paid a lump sum of money for the purpose.

NA-860

Ref.: *ARE*, 1925, no. 469.

On a stone built into the floor on the south side of the second *prākāra* in the Uttara-Raṅganāthasvāmi temple.

Tamil; a few letters at the end are lost.

——; ——, r.y.——, *Ś*. 880 = *A.D*. 958.

Records an agreement by the assembly of Nandikampa-chaturvēdimaṅgalam in Pāḷi-nāḍu, a s.d. of Paḍuvūr-kōṭṭam to feed certain ascetics (visiting the village) daily, in return for a grant of 400 *kuḻi* of tax-free land made as *dāṉapuṟam* by a lady named Umaiyāḷ Ammaiyāḷ.

NA-861

Ref.: *ARE*, 1925, no. 470.

In the same place.

Tamil; a few letters at the end are lost.

——; ——, r.y.——, *Ś*. 885=*A.D*. 963.

Records an agreement by the assembly of Nandikampa-chaturvēdimaṅgalam to a certain Vaṇakkaṉ Ponnāli-Nambi, a merchant of Mēṟpāḍi who endowed as *dāṉapuram* 2,000 *kuḻi* of land in the village and its hamlet Vaippūr *alias* Arikulāntaka-chaturvēdimaṅgalam for feeding daily a specified number of persons versed in the *Vedas*.

NA-862

Ref.: *ARE*, 1925, no. 474; *SII*, xix, no. 310.

On the west base of the central shrine in the Nāganāthēśvara temple.

Tamil, 3 lines; built in at the beginning.

Chōḻa; *Parakēsarivarmaṉ*, r.y. 12: (10th *cent. A.D.*).

Seems to record an agreement by the assembly of Nandikampa-chaturvēdimaṅgalam in Pāli-nāḍu, a s.d. of Paḍuvūr-kōṭṭam to remove the silt from the local tank every year to the extent of 20 *kuḷi* with the interest on seven(?) *kaḻañju* of gold received by them, from a resident of Iraiyāṉchēri in Kachchipēḍu.

NA-863

Ref.: *ARE*, 1925, no. 464.

On a pillar in the north side of the verandah round the central shrine in the Uttara-Raṅganāthasvāmi temple.

Tamil.

—— (10*th cent. A.D.*).

Records that Samuṇḍayaṉ built the pavement of the temple for the merit of *Iravi-Dāśayaṉ*.

NA-864

Ref.: *ARE*, 1925, no. 466.

On a second pillar in the west side of of the same verandah.

Tamil.

——; (10*th cent. A.D.*).

Records the gift of the pillar Śēdūruḻāṉ Tiruppōgi-bhaṭṭaṉ.

NA-865

Ref.: *ARE*, 1925, no. 465.

On a pillar in the same place.

Tamil.

——: (*c* 10*th cent. A.D.*).

Records the gift of the pillar by Kōviñjayaṉ of Perumpōndai.

NA-866

Ref.: *ARE* 1926, no. 469-70 & 473; *Ibid*, 1953-4, no. 282.

On two broken slabs in the Kaṇṇaṉ shrine in the Raṅganāthasvāmi temple.

Tamil; fragmentary.

——; (10*th cent. A.D.*).

Seems to register a gift of land as *kiḍaippuṟam*. Mentions *Vāṇarāya-maḍappaḷḷi* and Pāli-nāḍu in Paḍuvūr-kōṭṭam.

NA-867

Ref.: *ARE*, 1925, no. 477.

On the north and west bases of the Śelliyammaṉ temple.

Tamil; portions lost.

Chōḻa; Rājarāja - Rājakēsarivarmaṉ Rājarājadēva (*Rājarāja I*), r.y. ——: (*acc. A.D.* 985).

Seems to record some provision made by the assembly for the celebration of a festival for the goddess Bhaṭāriyār of their village, by levying the water-tax due from certain specified residents of the village.[1]

NA-868

Ref.: *ARE*, 1953-4, no. 278.

On pavement stones on the floor of the

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[1] Near this incription are found three more lines of writing of about the same period which record an agreement by the same assembly to maintain offerings and worship to the Bhaṭāriyār from the endowment made by Gōvindakāṭaka Sarvakratuyājiyār of Kaḻamūr, a member of the *gaṇa* (committee).

second *prākāra* in the Raṅganāthasvāmi temple.
Tamil; fragmentary.
Chōḷa; (*Rājēndra I*), r.y. ——: *acc. A.D.* 1012).

Contains portions of the historical introduction *Tirumaṉṉi vaḷara*, etc., of the inscription of the king.

NA-869

Ref,: *ARE*, 1953-4, no. 283.

On a slab in the Kaṇṇaṉ shrine in the same temple.

Tamil; fragmentary.

——; (11*th cent. A.D.*).

Refers to the provision made for burning a hundred lamps during the annual festival of seven days for god Tiruvaraṅgadēvar.

NA-870

Ref.: *ARE*, 1925, no. 458; *Ibid*, part ii, p. 110.
On the west wall of the central shrine in the Uttara-Raṅganāthasvāmi temple.
Tamil; damaged.
(Pāṇḍya); (*Jaṭāvarmaṉ Vīra-Pāṇḍya II*?)[1], r.y. 10 = (*A.D.* 1306).

Records the order of Kulaśēkhara-Śambuvarāya to the residents of Kiḻai-Vichchūr remitting the taxes on the portions of lands other than those belonging to the temple for the maintenance of offerings in the service called *Śeyāṟṟil-veṉṟāṉ-śandhi.*

NA-871

Ref. *ARE*, 1925, no. 459(A); *Ibid*, part ii, p. 110.

In the same place.

Tamil; damaged.

(Pāṇḍya); (*Jaṭāvarmaṉ Vīra Pāṇḍya II*), r.y. 11 Āḍi = (*A.D.* 1307).

Records *the order of the chief Kulaśēkhara-Śambuvarāya* to the residents of Tagaḍūrnāḍāḷvāṇapaṭṭu remitting certain taxes.

NA-872

Ref.: *ARE*, 1925, no. 462; *Ibid*, part ii, p. 110.

On the south wall of the same shrine.

Tamil.

(Pāṇḍya); (*Jaṭāvarmaṉ Vīra Pāṇḍya II*), r.y. 11, Āḍi = (*A.D.* 1307).

Records the royal order issued by the chief (Kulaśēkhara) *Śambuvarāyaṉ* to the residents of Tagaḍūrnāḍāḷvāṇpaṭṭu remitting as *sarvamānya* the several taxes due from them other than those on the *dēvadāna* lands, in favour of the temple for worship, offerings, and repairs. *Chēdirāyar and Kāḍuveṭṭigaḷ* figure as signatories.

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[1] The mention of the Śambuvarāya chief Kulaśēkhara makes this incription assignable to this king. This Śambuvarāya apparently acknowledged the authority of Vīra-Pāṇḍya till the 22nd year of his reign that is, till about A.D. 1317-8 and subsequently declared himself independent. (See *K.A.N. The Pāṇḍyaṉ Kingdom*, pp. 213-4). But he appears to have been a feudatory of Vīra-Pāṇḍya in the 25th year of his reign as is evidenced by the Ukkal inscription of the samd king. (No. NA-469 above).

NA-873

Ref.: *ARE*, 1925, no. 463; *Ibid*, part ii, p. 110.
In the same place.
Tamil; incomplete.
(Pāṇḍya); (*Jaṭāvarmaṉ Vīra Pāṇḍya II*), r.y. 12, + 1 Āḍi=(*A.D.* 1309).

Seems to record a *royal order of the king to the residents of Ulēgakāchchi alias* Araśaril-añjādā-perumānallūr through *Kulaśēkhara Śambuvarāyaṉ*, granting variōus taxes (evidently to the temple).

NA-874

Ref.: *ARE*, 1925, no. 456; *Ibid*, part ii, p. 110.
On the north wall of the same shrine.
(Pāṇḍya); (*Jaṭāvarmaṉ Vīra-Pāṇḍya II*), r.y. 13 + 1, day 97=(*A.D.* 1310-1).

Records *the order of Kulaśēkhara Śambuvarāya* granting from the 10th year (of the king's reign) certain taxes due on the temple lands to a certain Nagamiśai Dēvapperumāḷ, with the stipulation that he and his descendants should provide for the daily offerings during the service called *Śeyyāṟṟil-veṉṟāṉ-śandhi* in the temple of Paḷḷikoṇḍa-Perumāḷ at Vichchūr, and feed five itinerant *brāhmaṇa* pilgrims in the temple with the offered rice.

NA-875

Ref.: *ARE*, 1925, no. 457; *Ibid*, part ii, p. 110.
In the same place.
Tamil; damaged.
(Pāṇḍya); (*Jaṭāvarmaṉ Vīra Pāṇḍya II*), r.y. 13+1 day 97=(*A.D.* 1310-1).

Records the same transaction found in another[1] inscription and addresses the order to *Nagamiśai Dēvapperumāḷ* mentioned in the same inscription.

NA-876

Ref.: *ARE*, 1925, no. 459; *Ibid*, part ii, p. 110.
On the west wall of the same shrine.
Tamil; slightly damaged.
(Pāṇḍya); (*Jaṭāvarmaṉ Vīra Pāṇḍya II*), r.y. 15=(*A.D.* 1311).

Records an order of the *chief Kulaśēkhara Śambuvarāya* to the residents of Vēppūr granting two *vēli* of land as *tiruviḍaiyāṭṭam* exempt from all taxes, to the temple from the 10 plus 1st year (of the king's reign).

NA-877

Ref.: *ARE*, 1925, no. 460; *Ibid*, part ii, p. 110.
On the base of the west and south walls of the same shrine.
Tamil.
(Pāṇḍya); (*Jaṭāvarmaṉ Vīra Pāṇḍya II*), r.y. 22 + 1, day 25=(*A.D.* 1319-20).

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[1] See No. NA-874 above.

Records *an order by Kulaśēkhara Śambuvarāya* to the *tāṉattār* of the temple of Paḷḷinkoṇḍa Perumāḷ at Kīḻal-Vichchūr, conferring on *Nayimiśai Dēvapperumāḷ* the right of worship in the temple for five days and the grant of a free house.

NA-878

Ref.: *ARE*, 1925, no 461; *Ibid*, part ii, p. 110.

On the south wall of the same shrine.

Tamil.

(Pāṇḍya); (*Jaṭāvarmaṉ Vīra Pāṇḍya II*), r.y. ——: (*acc A.D.* 1296).

Records a *sarvamānya* gift, by *Kulaśēkhara Śambuvarāya* of the villages Tagaḍūr-nāḍāḻvāṉpaṭṭu and [Ni]ṉṟēttam as *tiruviḍaiyāṭṭam* for the provision of offerings in the temple of Paḷḷikoṇḍa Perumāḷ.

POYGAI

(NEAR VRIÑCHIPURAM)

NA-879

Ref.: *ARE*, 1887, no. 73; *SII*, i, no. 60.

On the left side of the east wall of the Permāḷ temple.

Tamil; 4 lines.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 22, *Ś*. 1160 (current=*A.D.* 1238.

Stops with the date portion of the inscription.

NA-880

Ref.: *ARE*, 1887, no. 72; *SII*, i. no. 59.

On the base of the north wall of the same temple.

Tamil, 8 lines; incomplete.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 22, Tai, *Ś*. 1[1]60 (current)= *A.D.* 1238.

Records the gift of the village of Kumāramaṅgalam located east of Koṟṟamaṅgalam, west of Aimbūṇḍi, north of Poygai and south of Pālāṟu, to the temple of Chittiramēḻi-malaimaṇḍalaviṇṇagar *alias* Aruḷāḷapperumāḷ at Poygai *alias* Rājēndrachōḻaṉallūr.

The taxes exempted include *kuḍimai, veṭṭi, taṉiāḷ āyam, paḍikāval, silvari, peruvari, kāṟttigai-ariśi, kārtigai-pachchai, taṟi,-iṟai, taṭṭār-pāṭṭam, śekkukaḍamai, ājivaka-kāśu* etc. The donor was *Śeṅgēṇi Vīrāśaṉi Ammaiyappaṉ Taṉiniṉṟuveṉṟāṉ Taṉvasi-kāṭṭuvāṉ Aḷagiyachōḻaṉ alias Edi-[rili]* . . . who purchased the land from *Āya-Iṉār Chiṟai-Rāmaṉ Kēraḷaṉ*.

NA-881

Ref.: *ARE*, 1887, no. 74; *SII*, i, no. 61.

On the base of the south wall of the same temple.

Tamil, 8 lines.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 24, *Ś*. 1161 (current) Tai=*A.D.* 1239.

Records the gift of the village of Puttūr as *tiruviḍaiyāṭṭam* to the temple of Chittiramēḻi-malaimaṇḍala-viṇṇagar *alias* Aruḷāpperumāḷ at Poygai *alias* Rājēndrachōḻanallūr by *Vīraśaṇi Ammaiyappaṉ Aḻagiyachōḻaṉ alias Edirilichōḻa Śambuvarāyaṉ* after prior purchase from *Āya-Iṉār Chiṟairāmaṉ Kēraḷaṉ.*

The taxes and dues that went with the gift were *kaḍamai, kuḍimai, āyam, pāḍikāval, chilvari, eḍuttukkoṭṭi, arimukkai, kāritigai-ariśi, kārttigaik-kāśu, kārttigaip-pachchai, vēlipayaṟu, nīrnilak-kāśu, taṟiy-iṟai, kaḍaiy-iṟai, kālakatap-pāṭṭam, taṭṭār-pāṭṭam, aśuvaka-kaḍamai, chekkuk-kaḍamai, ērimīṉ-kāśu, iṉa-vari, vagainda-kāśu, paṭṭōlaik-kāśu, antarāyam, veṭṭi* and *taṉi-āḷ.*

NA-882

Ref.: *ARE*, 1887, no. 75; *SII*, i, no. 62.
On the right side of the east wall of the same temple.
Tamil; 23 lines.
Chōḻa; Tribh. Rājrājadēva (*Rājarāja III*), r.y. 24, *Ś*. 1161 (current), Tai=*A.D.* 1239.

Records a gift of village.[1]

NA-883

Ref.: 1887, no. 77; *SII*, i, no. 64.
On the north wall of the same temple.
Tamil; 25 lines.
Chōḻa; Rājarājadēva (*Rājarāja III*), r.y. 28, *Ś*. 1165 (expired) Kaṟkaṭaka=*A.D*. 1243.

Records the gift of the village Attiyūr to the temple of Aruḷāḷaperumāḷ at Poygai as *tiruviḍai-āṭṭam* by *Śeṅgēṇi Vīrāśaṇi Ammaiappaṉ Aḻagiyachōḻaṉ alias Edirilichōḻa Śumbuvarāyaṉ* who purchased it from *Āyakaṉār Chiṟairāmāṉ Kēraḷa-cheṭṭiyār.* A large number of taxes and dues that were made over the temple are enumerated viz., *veṭṭi, taṉiyāḷ, āyam, pāḍikāval, kaṇkāṇi, kaṇakka-vari, eḍuttukkoṭṭi, arimukkai. veṭṭi-puḍavai, mudaṟ-tiramam, vagainda-kāśu, paṭṭōlaik-kāśu, muḷḷaḍi-chiṉṉam, vēlip-payaṟu, tārappaḍi-ariśi, achchataṟi, śāligait-taṟi, tūśagat-taṟi, paṟait-taṟi, sekku-kaḍamai* and *aśuvaga-kaḍamai*. The gift land excludes (the previous) *paḷḷichchandam, tukkai-paṭṭi, pīḍāri-paṭṭi, bhaṭṭa-vṛitti* and *vaidya-vṛitti* lands.

NA-884

Ref.: *ARE*, 1887, no. 76; *SII*; i, no. 63.
On the base of the east wall of the same temple.
Tamil, 2 lines (verse).
Chōḻa; (*Rājarāja III*), r.y. ——: (*acc. A.D.* 1216).

Records the gift of the village of Puttūr to the god Aruḷāḷar of Poygai by Ādi Īrāmaṉ Kēraḷaṉ, a merchant of Malaināḍu.

ṢADUPPERI (NEAR VĒLŪR)

NA-885

Ref.: *ARE*, 1887, no. 27; *SII*, i, no. 108.
On a stone in the Grāmadēvata Ulaganāyaka Ammāḷ temple.

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[1] This is a duplicate of the record No. NA-881 above.

Tamil, 3 lines; fragmentary.
Pallava; Nandivikkiramaparumar (*Nandivarmaṉ II Pallavamalla*), r.y. 52=*A.D.* 783.

Mentions the fifty second regnal year of the king Nandivikkiramaparumar.

NA-886

Ref.: *ARE*, 1887, no. 28; *SII*, i, no. 109.
On an *Aḷavukal*[1] in the tank.
Tamil; 3 lines.
Chōḻa; *Parakēsarivarmaṉ*, r.y. [·] 3,

Mentions [·] 3rd regnal year of the king Parakēsarivarmaṉ.

ŚEMBĀKKAM

NA-887

Ref.: *ARE*, 1887, no. 30; *SII*, i, no. 110.
On the west base of the Īśvara temple.
Tamil, 2 lines; Archaic Grantha; fragmentary.

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Records some gift, which the assembly (*sabhā*) of Vēlūr, *alias* Paramēśvaramaṅgalam, made to the god Ādidāsa Chaṇḍēśvara.

NA-888

Ref.: *ARE*, 1887, no. 31; *SII*, i, no. 111.
On the same base.
Tamil, 4 lines; Archaic Grantha; fragmentary.

———

Seems to record another gift of the *sabhā* of Vēlūr. Mentions Śemmaṅpākkam and Rājēndra-Chōḻēśvara.

NA-889

Ref.: *ARE*, 1887, no. 32; *SII*, i, no. 112.
On the south base.
Tamil, 6 lines; Archaic Grantha; fragmentary.

———

Mentions both Rājēndra-Chōḻēśvara and Ādidāsa-Chaṇḍēśvara.[1]

ŚŌḶAPURAM

NA-890

Ref.: *ARE*, 1902, no. 429; *EI*, vii, no. 26 (A), p. 193.
On a long broken stone dug up in a tope of trees opposite to the ruined Īśvara temple.
Sanskrit (verse) and Tamil; Grantha and Tamil, 4 lines; incomplete and damaged.
Pallava; Vijava Kamapa (*Kampavarmaṉ*), r.y. 8=*c A.D.* 877(?)

The multilated *Sanskrit portion contains a short genealogical account of the Gaṅgēya*

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[1] A sort of gate, which is used for measuring the height of the water in tanks.

[1] The fragment seems to begin with a description of the boundaries of some gift, in which the term *Piḍāri-paṭṭi* occurs.

family; Mādhava; his son was one renowned as the splitter of a stone-pillar; in this family was born a king 'whose name is given in the corrupt term of Ativarmaṉ, which may be meant for Atrivarmaṉ, Agṉivarmaṉ, Arivarmaṉ, etc.'; another king (name lost); then Rājāditya.

The Tamil portion states that in the eighth year of king Vijaya Kampa, after *Pṛithvigaṅgaraiyar*[1] had died, the latter's son, *Rājāditya*[2] caused a temple of Īśva a and a house for the deceased (*i.e.*, a tomb *atitagaram*) to be built on the spot where his father had been bu ied (*paḷḷi-peḍuttaviḍattu*).

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[1] Pṛithvigaṅgaraiyar, of this record must be different from the Gaṅga chief Prithvīpati I, because the latter was the father of Mārasiṁha and the son of Śivamāra (See *SII*, ii, p. 380) while the former was the father of Rājāditya and apparently the son of the king whose name is hidden in the corrupt form of Ativarmaṉ. He may be identified with a member of the Paṅgaḷa-nāḍu chiefs who bore the surname Pṛithivigaṅgaraiyar and was a loyal feudatory under the Pallavas.

[2] It is better to take Rājāditya Mahādēva, as Mahādēva, son of Rājāditya who assumed the title Pṛithivigaṅgaraiyar built the sepulchral shrine in memory of his father.

NA-891

Ref.: *ARE*, 1887, no. 14; *SII*, i, no. 53; *EI*. vii, no. 26(B), p. 194.

On the inner wall of the Perumāḷ temple.

Tamil, 4 lines; incomplete.

Pallava; Vijaya Kampavikkiramavarmaṉ (*Kampavarmaṉ*) r.y. 23=*c A.D.* 892 (?).

Records the construction of a temple to the god Nārāyaṇa, named Kaṉakavalli Vishṇu-gṛiham[1] at Kāṭṭuttūmbūr[2] in Paṅgaḷa-nāḍu, a s.d. of Paḍuvūr-kōṭṭam, and the endowment of some lands irrigated by the tank called Kaṉakavalli-ēri situated in the same *nāḍu* and *Kōṭṭam* for providing the worship and food offering in the same temple daily during the three services, for a perpetual lamp and for the maintenance of a priest who conducts the worship,

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[1] The Vishṇu temple and the tank were evidently named after the donatrix (?) *viz.* Kaṉakavalli.

[2] The ancient name of Śōḻapuram was Kāṭṭuttūmbūr.

NA-892

Ref.: *ARE*, 1902, no. 424; *SII*, viii, no. 10.

On the east base of the ruined Śiva temple.

Tamil, 9 lines; damaged.

(Chōḻa); (*Parāntaka I*), r.y. 31=*A.D.* 938.

Registers the gift of land by Pṛidhivigaṅgaraiyar for certain food offerings and for burning of tw› perpetual lamps in the temple of Manattuppiḍāra-kōyil at at Kāṭṭuttūmbūr in Paṅgaḷa-nāḍu. The land which was entrusted to *the temple priests Gaṅgādaraṉ and Karapuravaṉ* with hereditary *kāṇi* rights, was bought from and separated from the jurisdiction (*ūrniṅgal*) of the *ūr* of Arugūr in Paṅgaḷa-nāḍu.

The same donor gave some more land to the shrine of Guṇamālaipperumāḷ at the same village for a perpetual lamp and food offerings.

NA-893

Ref.: *ARE*, 1902, no. 423; *SII*, viii, no. 9.

On the east base of the ruined Śiva temple.

Tamil, 9 lines; damaged.

Chōḷa; Parakēsarivarmaṉ 'who took Madurai, (*Parāntaka I*) ,r,y .——: (*acc. A.D.* 907).

Registers gift of 1,600 *kuḷi* of land by Chēṇdanārāyaṇaṉ for certain food offerings and burning 60 lamps (*dīpa-māḷai*) for a *jāma* to god Perumāḷ in the temple of Nandikampīśvaram at Kāṭṭuttūmbūr in Paṅgaḷa-nāḍu. The land was bought by the donor from the *sabhā* of Vēḷūr *alias* Paramēśvara-maṅgalam.

The *sabhā* of Kāñchivāyil and the *sabhā* of Nīḍūr permitted the water from their respective tanks to be used for irrigating the above land. The land was entrusted to *the temple priests Gaṅgādaraṉ and Karapuravaṉ* together with hereditary *kāṇi* right. The *sabhā* of *Vēlūr* after receiving enough money from the donor towards the land, declared it tax-free.

NA-894

Ref.: *ARE*, 1902, no. 428; *EI*, vii, no. 26(c) p. 195.

On a rock east of the pond called *Kaḷḷaṅguṭṭai* (east of the village) close to the hill.

Tamil, 5 lines.

Rāshṭrakūṭa; Kaṉṉaradēva - Vallabhaṉ (*Kṛishna III*), r.y.——:*Ś.* 871=*A.D.* 949.

The record, at the beginning is *dated the 2nd year of some unspecified ruler.*[1] This year coupled with Śaka year 871 is then said to be the year in which the emperor *Kaṉṉaradēva* entered Toṇḍai maṇḍalam, after killing *Rājāditya*. In this year, the record further states, a tank was constructed in memory of Kaḷḷimaṅgai said to have been born by Kāmakkaṉār *alias* Gaṅgamādēviyār, the daughter of Vāṇakōvariayar Oṟṟiyūr Aḍiyaṉ, to *Attimaḷlar alias Kaṉṉaradēva - Pṛithivigaṅgaraiyar, the son of Vayiri-Aḍiyaṉ, the lord of Paṅgaḷa-nāḍu.*

NA-895

Ref.: *ARE*, 1901, no. 346; *EI*, vii, no. 26 (d), p. 196.

On the base of the ruined Īśvara temple.

Tamil. 9 lines; incomplete.

——;——,——*Ś.*[8]75=*A.D.* 953

Records that, while *Attimallar alias Kaṉṉaradēva-Pṛithvigaṅgaraiyar* was ruling Kaḷḷeḍuppur - majjadi (Kaḷḷeḍuppūr-maryādā), *his subordinate officer Puttaḍikaḷ alias Aḷivina Kaḷakaṇṭa-Pṛithvigaṅgaraiyaṉ* made two endowments of 90 sheep each for two perpetual lamps, one each for the god Nandikampīśvaradēvar and the Guṇamalaip Perumaṇ of Kāṭṭuttūmbūr. These endowments were entrusted to the *nagaram* of the village.

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[1] He is taken by Hultzsch to be Rājāditya, son of Chōḷa Parāntaka (I).

The same officer further made the gift of a *kaḻañju* of gold for supplying one *uḻakku* each of the *tumbai* flowers to the gods. He also donated a village Amaḻaṅgavali Attimaṅgala-chaturvēdimaṅgalam formed by clubbing four villages into one, with the consent of his master Prithviganga-raiyar, for providing food offerings to the god Guṇamalaip-Perumāṉ during all the three services.

NA-896

Ref.: *ARE*, 1912, no. 345.

On two detached stones lying in the ruined Śiva temple.

Tamil.

——— : (*c* 10*th cent. A.D.*)

Records a gift of land by [*Kaṉṉa*]*radēva alias Pṛithvigaṅgaraiyar*. The land consisted of the field called *Puttavaḍipaṭṭi* and others.

NA-897

Ref,: *ARE*, 1902, no. 426; *SII*, viii, no. 12.

On a slab set up at the Kāḷiyammaṉ temple.

Tamil; 5 lines.

——— : (*c* 10*th cent. A.D.*)

Mentions that the temple of Piḍāri was built by *Naṅgai Māṇi*, *daughter of Arikaṇdagaṉ*, and *wife of Pṛithivigaṅgaraiyar*.

NA-898

Ref. *ARE*, 1902, no. 427; *SII*, viii, no. 13.

On the north wall of the Perumāḷ temple.

Sanskrit; Grantha; fragmentary.

——— : (*Early* 10*th cent. A.D.*)

Mentions *Pṛithivigaṅgaraśar*.

NA-899

Ref.: *ARE*, 1902, no. 421; *SII*, viii, no. 7.

On the north base of the ruined Śiva temple.

Tamil, 4 lines; incomplete.

Chōḻā; Rājarājakēsarivarmaṉ Rājarājadēva (*Rājarāja I*), r.y. 27=*A.D.* 1012.

Begins with the historical introduction *Tirumagaḷ-pōla* etc., of the inscription of the king. Mentions the names of some merchants of Uyyakoṇḍāṉ-Chōḻa-puram in Mugai-nāḍu in the *vaḍakkil vagai* of Paṅgaḷa-nāḍu, a division of Jayaṅgoṇḍa-chōḻa - maṇḍalam: Kambaṉ-śāmi, Aḍupōriṭṭār, Vaḷikkāvaṉ, Kumara-ṇādichchaṉ *alias* Mūttaśeṭṭi and Vayira-mēga-Karumāṇikkakkiḻavaṉ Nakkaṉ *alias* Uyyakoṇḍa-chōḻapuramāyilaṭṭi.

NA-900

Ref.: *ARE*, 1880, no. 11; *SII*, i, no. 95.

On the base of the Īśvara temple.

Tamil, 2 lines; incomplete.

Chōḷa; Rājarājadēva (*Rājarāja I*), r.y. ——: (*acc. A.D.* 985)[1]

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[1] The mention of *Iraṭṭapāḍi* shows that this inscription dates after the 21st year of the king. Hence the period of the record may be in between A.D. 1006 and A.D. 1016.

Contains a portion of the historical introduction beginning with *Tirumagaḷ-pōla* etc., of the inscription of the king.

NA-901

Ref.: *ARE*, 1912, no. 344; *The Cōḷas*, i, p. 560.

On a stone lying in the ruined Śiva temple.

Tamil; fragmentary.

Chōḻa; Parakēsarivarmaṇ *alias* Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 20=*A.D.* 1032.

Registers a sale of 14,000 *kuḻi* of land to the temple of Mahādēva by the residents (of this city).

NA-902

Ref.: *ARE*, 1902, no. 425; *SII*, viii, no. 11.

On the south base of the ruined Śiva temple.

Tamil, 3 lines; unfinished.

Chōḻa; Parakēsarivarmaṇ[1] *alias* Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I*), r.y. 24=*A.D.* 1094.

Begins with the historical introduction *Pugaḻmādu viḷaṅga*, etc., of the inscription of the king. Seems to record some gift made by Kaṇṇa h harālayaṇ to the Mahādēvar emple at Kaṭṭuttūmbūr *alias* [Uy]yakkoṇḍaṇ-chōḻapuram in Mugai-nāḍu in Paṅgaḷa-nāḍu, a s.d. of Jayaṅgōṇḍa-chōḻa-maṇḍalam.

NA-903

Ref.: *ARE*, 1922, no. 422; *SII*, viii, no. 8.

On the base of the ruined Śiva temple.

Tamil; 3 lines.

Chōḻa; Rājakēsarivarmaṇ Kulōttuṅga-ḍēva (Kulōttuṅga I), r.y. 32=*A.D.* 1102.

Begins with the historical introduction *Pugaḻmādu viḷaṅga*. etc., of the inscription of the king. Registers some gift for a perpetual lamp in the temple of Rāja āja-Īśvaramuḍaiyār at Uyyakkoṇḍāṇchōḻapuram in Mugai-nādu, the *vadakkil-vagai* of Paṅgaḷa-nāḍu by Chūṟṟi-śeṭṭi a *maṇṟāḍī* of Chaṇbai. The said gift was entrusted to the priest of the temple (*uṇṇāḻigai-uḍaiyār*).

NA-904

Ref.: *ARE*, 1887, no. 12, *SII*, i, no. 96.

On the base of the Īśvara temple.

Tamil; fragmentary.

Chōḻa; Rājakēsarivarmaṇ Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I*), r.y. 32=*A.D.* 1102.

Details not available.

NA-905

Ref.: *ARE*, 1912, no. 343; *Ibid*, part ii, p. 11.

On the south base of the ruined Śiva temple.

Tamil.

Chôḻa; Tribh. Koṇēriṇmaikoṇḍāṇ Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. [1]0=*A.D.* 1188.

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[1] Evidently a mistake for *Rājakēsarivarmaṇ*.

Registers gift of certain taxes (*śilvari*) to the temple of Rājarājīśvaram-Uḍaiyār at Uyyakkoṇḍāṉ-Chōḷapuram and other adjoining temples, by *Śeṅgēṇi-Ammaiyappaṉ Kaṇṇudai-Perumāḷ alias Vikkirama-chōḷa-Śambuvarāyaṉ*.[1] The taxes included *antarāyam*, *veṭṭi*, *taṉiyāḷ*, etc.

NA-906

Ref.: *ARE*, 1908. no. 88.

On the north, west and south bases of the ruined Gaṇēśa temple.

Tamil. stones out of order.

Pāṇḍya; [*Māṟavarmaṉ Sundara-Paṇḍya I*], r.y. ——: (*acc. A.D.* 1216).

Seems to contain portions of the historical introduction beginning with *Pūmaruviya*, etc., of the inscription of the king.

TIPPASAMUDRAM

NA-907

Ref.: *ARE*, 1939-40, no. 174; *EI*, xxxiii, no. 2, pp. 23-6.

On a stone set up on the bund of the lake.

Tamil; 15 lines.

Pallava; *Kampavikkramavarmaṉ*, r.y. 17= *c A.D.* 886 (?)

Records the digging of a channel called *Viḷupperaraiyaṉ*, from the river to the lake at Valivalakkamaṅgalam by *Pṛithi-yaṅgaraiyar*,[1] the chief of the *nāḍu* and his wife *Ilāḍapperundēviyār*[2] for the merit and memory of their son *Ayyakkuṭṭi-aḍigaḷ*.[3]

VAKKAṆĀPURAM
(NEAR VIRIÑCHIPURAM)

NA-908

Ref.: *ARE*, 1887, no. 79; *SII*, i, no. 65.

On the wall of the Īśvara temple.

Tamil; 13 lines.

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Records that a number of people founded the Okkaniṉṟa-Nayaṉā temple and granted to it a *maḍaiviḷāgam* and three *vēli* of land. The grant was entrusted to one Kadambavaṉabhaṭṭa. The villagers bear royal names like *Virachōḷa-Brahmarāyaṉ*, *Chēdiyarāyaṉ*, *Mūvēndirāyaṉ*, etc. The record mentions that in other lands a tax of one *kalam* and four *nāḷi* of paddy and a quarter *paṇam* on every 100 *kuḷi* will be collected.

VĒLŪR (VELLORE)

NA-909

Ref.: *ARE*, 1887, no. 10; *SII*, i, no. 51; *EI*, iv, no. 9, pp. 91-3.

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[1] Evidently this chief was in possession of the country round Chōḷapuram and was ruling almost independently.

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[1] He may be indentified with Mahādēva of Śōḷāpuram inscription (Vide no. NA-890 above).

[2] The name indicates that the queen was probably a daughter of a Laṭa chief.

[3] Ayyakkuṭṭi-aḍigaḷ seems to have been a son (*magaṉ*) and not a daughter of the chief Pṛithvigaṅgaraiyar.

On the rock below the summit of the Bāvāji or Bhagavati hill near Vēlappāḍi, a suburb of the town of Vēlūr.

Tamil; 11 lines.

Rāshṭrakūṭa; *Kaṉṉaradēva* (*Krishṇa III*), r.y. 26=*A.D.* 965.

Records gift of the village Vēlūrppāḍi in Paṅgaḷa-nāḍu by *Nuḷambaṉ Tiribhuvaṉadīraṉ* to the temple of Paṉṉappēśvaram, which was built by Paṉṉappai on the hill called Śūdāḍupāṟai situated in the northern portion of Paṅgaḷa-nāḍu in Paḍuvūrk-kōṭṭam. It is said that the village of Velūrppāḍi including the hill Śūdāḍupāṟai was previously received by the donor's son *Nuḷambaṉ* from *Vīra-Chōḻar*.

NA-910

Ref.: *ARE*, 1888, no. 41; *SII*, iv, no. 139.

On a stone in the inner *gōpura* of the Vellore temple.

Tamil, 18 lines; fragmentary.

Chōḻa; *Rājādhirāja I*), r.y. —— : (*acc. A.D.* 1018)

Contains portion of the historical introduction *Tiṅgaḷēr tarutaṉ*, etc., of the inscription of the king.

NA-911

Ref.: *ARE*, 1933-4, no. 37.

On a slab set up in a street at Gaṇēśapuram.

Tamil; fragmentary.

——; : (*c* 12th *cent. A.D.*).

Seems to refer to the death of Gaṅga-Śeṭṭi and to an enquiry regarding this, involving a certain Kaḻani-Śeṭṭi.

VRIÑCHIPURAM

NA-912

Ref.: *ARE*, 1888, no. 54; *Ibid*, 1939-40, no. 206; *SII*, i, no. 124; *Ibid*, v, App. i, no. 54.

On a stone found in the third *prākāra* of the Mārgasahāyēśvara temple.[1]

Tamil, 8 lines; fragmentary.

Pallava; Nandivikiramaparumaṉ (*Nandivarmaṉ III Pallavamalla*), r.y. 9=*c A.D.* 740.

Seems to record some exemptions given to the *nagarattār* (merchant community) of Śeruttalaimaṅgalam by the king(?). Mentions *Viḍēlviḍugu*.

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1. Now kept in the first *prākāra* of the same temple.

NA-913

Ref.: *ARE*, 1887, no. 55; *Ibid*, 1939-40, no. 207; *SII*, i, no. 125.

On a hero-stone set up in the third *prākāra* of the same temple.[1]

Tamil, 2 lines;[2] damaged.

Pallava; Nandivikkiramaparumar (*Nandivarmaṉ II Pallavamalla*), r.y. 46=*c. A.D.* 778.

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1. Now removed to the first *prākāra* of the same temple.
2. Only two lines are published.

Mentions Kaḻaṉippākkam in Mēyāṟu-nadu and refers to a *kaṉṉāḍu*.[3]

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[3] Evidently in memory of the hero, who is represented in relief near the inscription with a bow and arrow in his hands.

NA-914

Ref.: *ARE*, 1888, no. 57; *Ibid*, 1939-40, no. 205; *SII*, i, no. 126; *Ibid*, v, App. i, no. 57.

On a stone found in the third *prākāra*[1] of the same temple.

Tamil, 6 lines; damaged.

Chōḻa; *Madiraikoṇḍa* Parakēsarivarmaṉ (*Parāntaka I*), r.y. [3]=*A.D.* 910.

Records the death of Māṉamutti Poṉṉai in a cattle-raid.[2]

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[1] Now kept in the first *prākāra* of the temple.

[2] A figure of a soldier holding in his right hand a sword and in the left a bow, is out in relief beside the inscription.

NA-915

Ref.: *ARE*, 1939-40, no. 185.

On the south wall of the *maṇḍapa* in front of the central shrine in the same temple.

Sanskrit (verse); Grantha

Chōḻa; (*Parāntaka II Sundara-Chōḻa*), r.y——: (*acc. c A.D.* 957).

Three verses in praise of the sword of the king called here *Vīra-Chōḻa*.

NA-916

Ref.: *ARE*, 1939-40, no. 209.

On a hero stone set up in the first *prākāra* in the same temple.

Tamil; highly damaged.

—— (*c 10th cent. A.D.*).

Seems to refer to the grant of a *kannāḍu* to the hero.[1]

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[1] Represented by the side of the inscription with a bow and a dagger in his hands.

NA-917

Ref.: *ARE* 1887, no. 56; *Ibid*, 1939-40, no. 208 and part ii, para 34; *SII*, i, no. 127.[1]

On another stone set up in the same place.

Tamil; 27 lines.

Chōḻa; Parakēsarivarmaṉ *alias* Uḍaiyār Rājēndradēva (*Rājēndra II*), r.y. 5= *A.D.* 1057.

Begins with the historical introduction *Tirumagaḷ virumba*, etc., of the inscription of the king. Records a gift of land by a certain Appaṉ Kaṟpakam *alias Chōḻa*[*chūḷā*] *maṇi-Viḷupparaiyaṉ*, after purchase from the assembly (*ūr*) of Gaṅgamāttāṇḍapuram[2] in Mīyaṟai-nāḍu, a s.d. of Adhirājēndra-vaḷanāḍu[3] in Jayaṅgoṇḍachōḷamaṇḍalam, for worship, flowers and lamps to the god Sōmīś-varamuḍaiya-Mahāḍēva and also for worship in the temple of Durgā in the village.

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[1] Only the earlier portion of the inscription is published.

[2] Probably identical with the present Viriñchipuram itself and was so called after the Paṅgaḷa-nāḍu chief of that name who was popular in the time of Āditya I.

NA-918

Ref.: *ARE*, 1939-40, no. 188.

On the east wall of the *maṇḍapa* in front of the central shrine in the same temple.

Tamil.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva (*Kulottuṅga III*), r.y. 31=*A.D.* 1209.

Records gift of land by *Vīrāśaṇi Ammaiyappaṇ Aḷagiyachōḷa-Śambuvarāyaṇ* for a perpetual lamp in the temple.

NA-919

Ref.: *ARE*, 1939-40, no. 186.

On the south wall of the same *maṇḍapa*.

Tamil; damaged.

Chōḷa; Tribh. Kulōttuṅga-Chōḷaḍēva (*Kulōttuṅga III*), r.y. 33=*A.D.* 1211.

Records gift of 32 *kāśu* by *Śeyyaperumāḷ alias Villavarayaṇ* for a perpetual lamp in the temple.

NA-920

Ref.: *ARE*, 1939-40, no. 187.

On the east wall of the same *maṇḍapa*.

Tamil; damaged in the middle.

Chōḷa; Kulōttuṅgā-Chōḷadēva *Kulottuṅga III*), r.y. 33=*A.D.* 1211.

Seems to record a gift of land by the *nāṭṭavar* of Śeruvālai for a perpetual lamp in the temple.

NA-921

Ref.: *ARE*, 1939-40, no. 204.

On two stones found in the third *prākāra*,[1] of the same temple.

Tamil.

—— (*c* 12-3th cent. *A.D.* ?).

One of the stone pieces seems to record a gift of land as *tirumaḍai-viḷāgam* for the temple of Ādīśvaramuḍaiyār. The other stone mentions a *vaittīyka-bhōga*.

NA-922

Ref.: *ARE*, 1939-40, no. 184.

On the south wall of the central shrine in the same temple.

Tamil; damaged at the end.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 10, Ś. 1147, Kaṛkaṭaka 8, Friday, Trayōḍaśi, Mṛigasīrsha=*Friday, 4 July, A.D.* 1225.

Records that the donor *Śeṅgēṇi Vīrāśaṇi Ammaiappaṇ Aḷagiyachōḷaṇ Palavāyuda-vallavaṇ Taṇivāśikaṭṭit-taṉiniṉṟu-veṉṟa-Edirilichōḷa-Śambuvarāyaṇ* renovated the temple with stones, repaired the *śrīvimāna* and the *gōpura*, and put up a compound wall called *Aḻagiyachōḻaṉ*.

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[3] This name must have been adopted after the Chōḷa prince Adhirājēndra who came to the thorne about 15 years later than Rājēndra-dēva.

[1] Now kept in the first *prākāra* of the temple.

In addition he constructed a car and also presented certain utensils to the temple of Vaḻittuṇai-Nāyaṉār of Īruñchuram,

NA-923

Ref. *ARE*, 1939-40, no. 175.

On the north wall of the same shrine.

Tamil.

Chōḷa; Rājarājadēva (Rājaraja III), r.y. 22, *Ś*. 1169, Āḍi=*A.D.* 1237.

Records gift of land by Āṭkoṇḍavilli Eppōdumiṉiyaṉ, the headman of Valivalam after purchase from *Piḷḷaiyār Edirilichōḷa-Śambuvarāyar* for burning a perpetual lamp in the temple of Uḍaiyār Vaḻittuṇai-Nāyaṉār.

NA-924

Ref.: *ARE*, 1939-40, no. 181; *Ibid.* App. C, p. 179.

On the west wall of the same shrine.

Tamil.

Chōḷa; Tribh. Rājarājadēva (Rājarāja III), r.y. 28, Ś. 1165, Kaṟkaṭaka 16,[1] Monday, Rōhiṇi=*Monday*, 13*th July*, *A.D* 1243.

Records the gift of the village Tiruviruñchuram as *dēvadāna* with all its taxes to the temple of Vaḻittuṇai-Nāyaṉār by *Śeṅgēṇi Vīrāśaṇi Ammaiappaṉ Aḻagiyachōḻaṉ Palavāyudavallavaṉ Taṉivāśikāṭṭit-taṉiniṉṟu-veṉṟa Edirilichōḻa-Śambuvarāyaṉ*.

NA-925

Ref.: *ARE*, 1939-40, no. 176.

On the north wall of the same shrine.

Tamil; incomplete.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 21[1], *Ś*. 1166, Āḍi=*A.D*. 1244.

Stops after giving the date.

NA-926

Ref.: *ARE*, 1939-40, no. 182.

On the west wall of the same shrine.

Tamil; ends of lines built in.

Chōḷa; Rājarājadēva (*Rajarāja III*), r.y. 41, Makara, śu. . . ., Monday, Hasta= *A.D.* 1256-7.

Records gift of 32 *gaṇḍagōpālaṉ pūdu-māḍai* by a certain Kumaraṉ Śaṅkaraṉ for burning a perpetual lamp in the temple.

NA-927

Ref.: *ARE*, 1239-40, no. 192.

On the east wall of the *mahā-maṇḍapa* in the same temple.

Tamil.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 44[1]=*A.D*. 1260.

Records that the *nṛitta-maṇḍapa* in the temple of Vaḻittuṇai-Nāyaṉār at Iruñchuram in the northern division of Paṅgaḻa-nāḍu, a s.d. of Puliyūr-kōṭṭam(?) in Jayaṅgoṇḍachōḻa-maṇḍalam, was constructed by Oṭṭuvār-Nāyaṉ *alias* Ilaṅgē-śuradēva, son of Nambāṭṭāḷ of Aḻagiya-śīyanallūr, a palace maid-servant (*agambā-ḍip-peṇḍu*) of *Pallavāṇḍār alias Edirilichōḻa-Śambuvārāya*.

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[1] The solar date was 17 and not 16.

[1] Read 29 instead of 21.

NA-928

Ref.: *ARE*, 1939-40, no. 179.

On the north wall in the central shrine in the Mārgasahāyēśvara temple.

Tamil.

Telugu-Chōḍa; Tribh. *Vijaya-Gaṇḍagō-pāladēva*, r.y. 17, Tai=*A.D.* 1267.

Records gift of cows by Ārāyumperumāḷ, wife of *Rājagambhīra-Śambuvarāya*, for a perpetual lamp in the temple.

NA-929

Ref.: *ARE*, 1939-40, no. 190.

On the north wall of the *maṇḍapa* in front of the same shrine.

Tamil; much damaged.

Later Pallava; ....chakravartigaḷ [Kōp-peruñjiṅgadēva] (*Kōpperuñjiṅga II*), r.y. 32, Māśi=*A.D.* 1275.

Seems to record an agreement given by the *tiruvuṇṇāḻigai-sabhā* of the temple for some endowment left in their charge.[1]

NA-930

Ref.: *ARE*, 1939-40, no. 201.

On the north wall of the second *prākāra* in the same temple.

Tamil; portions left unengraved in the middle.

Pāṇḍya; Tribh. Kulaśēkharadēva (*Māṟa-varmaṉ Kulasēkhara I* ?), r.y. 25=(*c A.D.* 1293).

Seems to record gift of cows to the temple, by Amarakōṉ *alias* Periyaṉ a shepherd of Tiruvallam.

NA-931

Ref : *ARE*, 1939-40, no. 193.

On the east wall of the *maha-maṇḍapa* in the same temple.

Tamil.

——— (*c 13th cent. A.D.*)

Records the imposition among themselves of the *maganai* tax on articles of merchandise at certain specified rates, in favour of the god Vaḻittuṇai-Nāyaṉār 'who changed green-gram into pepper' by the 'merchants of the 18 countries trading in the four directions.'

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1. Hitherto known highest regnal year of the king and extends his period by three years.

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[1] Another inscription of three lines above this is erased and only the date portion, Śaka 1229, is clear.

NA-932

Ref.: *ARE*, 1939-40, no. 180.

On the west wall of the central shrine in the same temple.

Tamil.

Pāṇḍya; Vīra-Pāṇḍyadēvar (*Jaṭāvarmaṉ Vīra-Paṇḍya II* ?), r.y. 12, Arpaśī=(*c A.D.* 1308).

Records an order of Śambuvarāya to the *ūravar* of Muruṅgaiyūr making a gift of some taxes due from them to meet the expenses of the festival called "*Aṇḍali-lveṉṟāṉ-tirunāḷ*".

NA-933

Ref.: *ARE*, 1939-40, no. 178.

On the north wall of the same shrine.

Tamil; damaged.

Pāṇḍya; Vīra-Pāṇḍyadēva (*Jaṭavarmaṉ Vīra Pāṇḍya II* ?), r.y. 14=(*c A.D.* 1310).

Seems to record an order of *Kulśēkhara-Śambuvarāyar* to the *ūravar* of the village Uḷḷigai making a gift of some taxes due from them, to the temple.

WALAJA TALUK

GUḌIMALLŪR

NA-934

Ref.: *ARE*, 1905, no. 423.

On the south wall of the central shrine in the Bhūmīśvara temple.

Tamil; built in at the beginning.

Pāṇḍya; [Tribh.] Jaṭāvarmaṉ Perumāḷ Sundara Pāṇḍyadēva (*Sundara Pāṇḍya I*), r.y.——: (*acc.* c *A.D.* 1251).

Seems to record a gift of land.

NA-935

Ref.: *ARE*, 1905, no. 419.

On the north wall of the same shrine.

Tamil; built in.

Pāṇḍya; Māṟavarmaṉ Tribh. Kulaśēkharadēva (*Kulaśēkhara I* ?), r.y. 12=*A.D.* 1280.

Mentions the temple of Kiḍārāṅgoṇḍachōḷēśvaram-Uḍaiya-Nāyaṉār at Karaivaḻi-Valliyūr, a village in Kalavai-ppaṟṟu, a district in Paḍuvūr-kōṭṭam; also the right and left hand castes.

NA-936

Ref.: *ARE*, 1905, no. 418.

In the same place.

Tamil.

Pāṇḍya; *Tribh. Vīra Pāṇḍyadēva*, r.y. 14.

Mentions the temple of Kiḍāraṅgoṇḍachōḷīśvaram-Uḍaiya-Nāyaṉār[1] at Malliyūr.

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[1] Named evidently after Rājēndra I.

KALAVAI

NA-937

Ref.: *ARE*, 1901, no. 228; *SII*, vii, no. 442.

On the south wall of the central shrine, in the Tirukkāḷīśvara temple.

Tamil; 12 lines.

Chōḷa; Parakēsarivarmaṉ *alias Adhirājēndradēva*, r.y. 3=*A.D.* 1070.

Begins with the historical introduction *Tiṅgaḷēr malarndu* etc., of the inscription of the king. Registers sale of 1,932 *kuḻi* of land by the *mahāsabhā* of Ulagaḷandachōḷa-chaturvēdimaṅgalam in Śeṅguṉṟanāḍu in Palkuṉṟak-kōṭṭam a s.d. of Jayaṅgoṇḍachōḷa-maṇḍalam to the temple of Tirukkārīśvara on receipt of 10 *kaḻañju* of gold, from the *kaṉmigaḷ* of the temple, the fineness of which was comparable to that of *kuḍiñaikkal*.

The land was declared tax-free, by the

mahāsabhā peruṅkuṟi. The deed was written by the *madhyastha* Kuṭṭēṟaṉ Ānandakkūttaṉ *alias* Āyirattenmat-Tirichchiṟambala Alaṅkārappiriyaṉ. Among the boundaries are mentioned Śrī-Arumiḻi dēva-vati, Ulagaḷandachōḻa-vāyakkāl etc.

NA-938

Ref.: *ARE*, 1901, no. 231; *SII*, vii, no. 445.

On the north wall of the same shrine.

Tamil; 5 lines.

Chōḻa; *Vikrama-Chōḻadēva*, r.y. 4=*A.D.* 1122.

Registers gift of 500 *kuḻi* of land to provide for food offerings to god Tirukkārīśvaram-Uḍaiyār in Kalavai *alias* Rājanārāyaṇa - chaturvēdimaṅgalam in Śeṅguṉṟa-nāḍu. a s.d. of Palkuṉṟakkōṭṭam in Jayaṅgoṇḍachōḻā-maṇḍalam by one Araiyaṉ Dēvaṉ, an inhabitant of Mēṟṟērī in Īchchūr-nāḍu, in Perumpāṇappāḍī.

The same donor gave ¾ *poṉ* for two twilight lamps and 2 cows for the supply of ghee and curd to the temple for food offerings. Mentions the grain measure *Ūrarumoḻidēvaṉ-marakkāl* and the boundaries *Rājamārāyaṇa-viḷāgam*, Tiruchchiṟṟambala-vati, Śrī-Rājarāja-vāykkāl etc.

NA-939

Ref.: *ARE*, 1901, no. 229; *SII*, vii, no. 443.

On the west wall of the same shrine.

Tamil; 5 lines.

Chōḻa; *Vikrama-Chōḻadēva*, r.y. 7=*A.D.* 1125.

Registers gift of 1,000 *kuḻi* of land purchased from Pāgaḷūr Karuṇākarabhaṭṭaṉ, a member of the *āḷumgaṇa* of the village, and made tax-free after paying the tax towards the capital (*kraya-dravyam*) to the temple as Tirukkārīśvaram in Kalavai *alias* Rājanārāyaṇa-chaturvēdimaṅgalam as *dēvadana* for the daily food offerings of the deity by two ladies belonging to to the *Brahmēndrar-parigraham* of the village. The donatricis were *Amudupeṅgi and Peṟṟāḷ Tavañcheytāḷ*.

NA-940

Ref.: *ARE*, 1901, no. 232; *SII*, vii, no. 446.

On the south wall of the *maṇḍapa* (left of entrance) in front of the same shrine.

Sanskrit and Tamil; Grantha and Tamil; 25 lines.

Pāṇḍya; Tribh. Sundara-Pāṇḍyadēva *Jaṭāvarmaṉ Sundara Pāṇḍya I*), r.y. 17=*A.D.* 1268.

The Sanskrit portion gives the various titles[1] of the king. The Tamil portion records an order of the king to the *tāṉattār* of the temple of god Tirukkārīśvaram-Uḍaiya-Nāyaṉār at Kalavai in Śeṅguṉṟa-nāḍu, a s.d. of Palkuṉṟakkōṭṭam granting income from taxes on the dry and wet lands in Aḻagiyachōḻa-viḷāgam, an *uṭkaṭṭaḷai* of the village, as it was granted by the Sundara-Pāṇḍya Śambuvarāyar, excluding those which were endowed earlier as *dēvadāṉam* and *tiruviḍaiyāṭṭam* and rendering them as *dēvadāṉam*.

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[1] Such as *Sōmakulatilaka*, *Madhurāpuri-nādhava*, *Kēraḷavaṁsa-nirmūlana*, *Kāñchīpurādhīśvara*, *Mahārājādhirāja*, *Paramēśvara* etc.

KAṆIYAṆŪR

NA-941

Ref.: *ARE*, 1940-1, no. 4.

On a boulder in a field (Survey no. 447) to the south of the village.

Tamil.

Chōḻa; Rājarājakēsarivarmaṉ (*Rājarāja I*), r.y. 17=*A.D.* 1002.

Begins with the introduction *Tirumagaḷ pōla* etc. of the inscription of the king. Records the sale of 400 *kuḻi* of land as *kuśakkāṇi* to a certain potter of the village, by the assembly of Kaṇiñallūr in Peruntimiri-nāḍu.

NA-942

Ref.: *ARE*, 1940-1, no. 1; *Ibid*, part ii, para 31,

On a slab near the Vīrarāghava-Perumāḷ temple.

Tamil; beginning lost.

Chōḻa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 24= *A.D.* 1036

Contains a portion of the historical introduction commencing with the words, *Tirumaṉṉi-vaḷara* etc., of the inscription of the king. Records a gift of land, made tax-free for a perpetual lamp in the temple of Aṇigōva-Viṇṇagarāḻvār[1] by the assembly of Vīradivākara-chaturvēdimaṅgalam situated in Peruntimiri-nāḍu a s.d. of Paḍuvūr-kōṭṭam in Jayaṅgoṇḍachōḻa-maṇḍalam.

NA-943

Ref.: *ARE*, 1940-1, no. 2

On proper right door-jamb of entrance into the Aṇigōpanāthēśvara temple.

Tamil; incomplete.

Chōḻa; Kulōttuṅga-Chōḻadēva *Kulōttuṅga I or III*), r.y. 27=(*A.D.* 1097 *or A.D.* 1205).

Mentions Kaṇikainallūr *alias* Vīradivākara-chaturvēḍimaṅgalam, a *brahmadēva* in Peruntimiri-nāḍu, a s.d. of Paḍuvūr-kōṭṭam.

NA-944

Ref.: *ARE*, 1940-1, no. 3.

On stone lying near the wall in the same temple.

Tamil; beginning damaged.

——: ——, r.y. 13.

Seems to specify the taxes and other levies to be collected, evidently from the village.

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[1] The temple was evidently raised at Kaṇiyaṉūr after the name of Aṇigōpa, an ancestor of of the Lāṭa chief Vīrachōḻar mentioned in an inscription of Chōḻa Rājarāja I from Puṅgaṉūr (Vide no. NA-969 below).

KARIVĒḌU

NA-945

Ref.: *ARE*, 1945-6, no. 63.

On a pillar in the *mahāmaṇḍapa* of the Gajēndravarada-Perumāḷ temple.

Tamil; fragmentary.

——; ——(*c* 10*th cent. A.D.*).

Seems to refer to a grant of land and mentions *tōttavāriya-perumakkaḷ*, *kaḷaṉi-vāriya-perumakkaḷ* and *saṁvatsaravāriya-perumakkaḷ*.

NA-946

Ref.: *ARE*, 1945-6, no. 64.

On a stone built into the north and west walls of the central shrine of the Hariprāsādēśvara temple.

Tamil; damaged and stones lost in the middle.

Chōḷa; Knlōṭṭuṅga-Chōḷadēva, (*Kulōttuṅga I*), r.y. 42=*A.D.* 1112.

Begins with the historical introduction *Pugaḷśūḻnda puṇari* etc. of the inscription of the king. Records a sale of land to the temple of [Vish]ṇugṛiha'tu-Mādēva at Karivēḍu *alias* Kulōttuṅgachōḻanallūr.

NA-947

Ref.: *ARE*, 1945-6, no. 62.

On the south wall of the *mahāmaṇḍapa* in the same temple.

Tamil.

Telugu-Chōḍa; Tribh. *Vijaya-Gaṇḍagōpāla*. r.y. 4=*A.D.* 1254.

Records a gift of a twilight lamp each, to the temple of Arikkaruḷīśuram-Uḍaiya-Nāyaṇār by Koṟṟamāṉ Nambi Dhīraṉ and his son.

NA-948

Ref.; *ARE*, 1945-6, no. 60.

In the same place.

Tamil.

Telugu-Chōḍa; Tribh. *Vīra-Gaṇḍagōpala*,[1] r.y. 3=*c A.D.* 1294.

Records a grant of one *vēli* of land in Karivēḍu as *maḍappuṟam* to Mudaliyār Śrī Nandikēśuraśiva of *Aruntavañcheydār-maṭha* at Kāñchīpuram.

NA-949

Ref.: *ARE*, 1945-6, no. 58.

On the east wall of the same *maṇḍapa*.

Tamil.

Telugu-Chōḍa; *Vīra-Gaṇḍagōpāla*, r.y. 4, Kaṟkaṭaka, śu. 10, Saturday, Rōhiṇi= Saturday, 9 *July*, *A.D.* 1295.

Records a gift of an areca-garden to the temple of Arikkaruḷīśvaram-Uḍaiya-Nāyaṇār at Karivēḍu *alias* Kulōttnṅga-chola-nallūr in Karivēḍu-nāḍu, a s.d. of Dāmar-koṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam, by a *devaraḍiyār* residing in the street called Kākkunāyaka-Perunteruvu, (belonging) to the temple of Tiruvēgambamuḍai-Nāyaṉār at Kāñchimānagar.

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[1] Probably the same as Rāja-Gaṇḍagōpāla, (acc. *c* A.D. 1290-1).

PAÑCHAPĀṆḌAVAMALAI (NEAR ARCOT)

NA-950

Ref.: *ARE*, 1895, no. 10; *EI*, iv. no. 14(A), p. 137.

On the front face of the rock which overhangs the gave half-way up the hill-called Pañchapāṇḍavamalai.

Tamil; archaic Tamil, 4 lines.

Pallava; Nandippōttaraśar (*Nandivarmaṉ II, Pallavamalla*), r.y. 50=*c A.D.* 781.

Records that the image of Poṉṉiyakkiyār was caused to be chiselled by one Nāraṇaṉ, son of Maruttuvar of Pugaḻālaimaṅgalam, in the presence of *Nāgaṇandikuravar*.[1]

NA-951

Ref.: *ARE*, 1890, no. 19; *EI*, iv, no. 14(B).

On the west face of the same rock.

Tami ; 11 lines.

Chōḷā; Rājarājakēsarivarmaṉ (*Rājarāja I*), r.y. 8=*A.D.* 993.

Records that, on the request of *Ilāḍamahādēviyār*, wife of *Vīrachōḷa-Ilaḍappēraraiyaṉ*, the headman of Ariyūr, the latter made over to the temple of Tiruppāṉmalaidēvar the proceeds from the taxes *kaṟpūravilai* and *aṉṉiyāyavāvadaṇḍa-iṟai* due from the village *of Kūṟagaṉpāḍi*, which was a tax-free *paḷḷichchandam* of the temple said to be situated in Peruntimiri-nāḍu in Paḍuvūrk-kōṭṭam. It is said the Ilāḍu chiefs who had ruled over the area previously levied the tax *kaṟpūravilai* on the village thereby somewhat ruining the charity. *The donor is said to be the son of Ilāḍarāyar Pugaḻvippavar-Gaṇḍar.*

PERUṄGAÑJI

NA-952

Ref.: *ARE*. 1940-1, no. 17; *Ibid*, part ii, para 27, p. 237.

On a pillar in the *maṇḍapa* in front of the central shrine in the Agastyīśvara temple.

Tamil.

Chōḷa; Parakēsarivarmaṉ 'who took Madurai and Īḻam' (*Parāntaka I*), r.y. 41=*A.D.* 948.

Records the gift of a forehead-plate to god Agastīśvarattu-Perumānaḍigaḷ in the temple to the north of the village, made out of five *kaḷañju* and odd of gold realised as fine by the settlement of officer (*vagaiśeygiṉṟa*) of the king *Neriyaṉ Brahmādhirāyar* from a certain Nūṟṟaimbadiṉmaṉ and his sons of Tiruvēṅgaḍapuṟam *alias* Vijayāditta-chaturvēdimaṅgalam[1] in Kaḍa[mūr]-kōṭṭām by the *sabhā* of the village.

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[1] A record from Kaḻugumalai in Tirunelveli district mentions a preceptor with the same name (*ARE*, 1894, no. 58)

NA-953

Ref.: *ARE*, 1940-1, no. 21.

On the east and north walls of the same *maṇḍapa.*

Tamil; built in and incomplete.

Chōḷa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḷadēva (*Rājēndra I*), r.y. 11=*A.D.* 1023.

Stops with the mention of Jayaṅgoṇḍa-chōḷa-maṇḍalam after the regnal year of the king.

NA-954

Ref.: *ARE*, 1940-1, no. 16.

On the north wall of the central shrine in the same temple.

Tamil; fragmentary.

Chōḷa; Parakēsarivarmaṇ *alias* Rājēndra-Chōḷadēva (*Rājēndra I*), r.y.—— : (*acc. A.D.* 1012).

Seems to record a gift of land to Tiruvagattīśvaram-uḍaiya-Paramasvāmin at [Pe]ruṅgañji and mentions Chōḻa-kulasundari-chaturvēdimaṅgalam, an independent village in Orukaivalla-nāḍu.

NA-955

Ref.: *ARE*, 1940-1, no. 20.

On the east wall in the *maṇḍapa* in front of the same shrine.

Tamil.

Chōḷa; Rājakēsarivarmaṉ *alias* Uḍaiyār Rājādhirājadēva (*Rājādhirāja I*), r.y. 34=*A.D.* 1052.

Begins with the historical introduction *Tiṅgaḷēr-peṟa* etc., of the inscription of the king. Records the remission of taxes *iṟai* and *antarāyam* on a pie e of land endowed after purchase as *vyākaraṇa-bhaṭṭa-vṛitti* by (the temple of) Rājarājaviṇṇagar-Āḷvār in Chōḷakulasundari-chaturvēdi-maṅgalam in Mēlmalai Ogaivalla-nāḍu, a s.d. of Jayaṅgoṇḍachōḻa-maṇḍalam by the *mahā-sabhā* of the village, in consideration of a lump-sum of 20 *kāśu* received by them from the temple. Mentions *Sēṉāpati Arumoḷi-Vikramachōḷaṉ alias Rājādhirāja-Mahābali-Vāṇarāyar*, on whose initiative the endowment was made.

NA-956

Ref.: *ARE*, 1940-1, no. 19.

In the same place.

Tamil; beginning lost.

Chōḷa; Rājēndradēva (*Rājēndra II*), r.y. 2=*A.D.* 1054.

Gives a portion of the historical introduction beginning with the words *Tirumagaḷ-maruviya*, etc., of the inscription of the king. Seems to record an agreement by Karumāṇikka Ammai-Appaṉ *alias* Chōḷa-kulasundara-Āchariyaṉ who had the *tachchakkāṇi* of the village Chōḷa-kula-sundari-chaturvēdimaṅgalam, to supply an *uḷakku* of ghee everyday for a perpetual lamp in the temple.

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[1] The village seems to have been so called after one of the Bāṇa chiefs of the name.

NA-957

Ref.: *ARE*, 1940-1, no. 22.

On the north wall of the *maṇḍapa* in front of the central shrine in the same temple.

Tamil; ends of lines built in.

—— (*c* 11*th cent. A.D.*).

Seems to record an acknowledgement by the *śivabrāhmaṇas* of the temple of some endowment made to the temple of Tiruvagattīśvaramuḍaiya-Mahādēva by a *veḷḷāla* resident of Śēṉaikuḷattūr.

NA-958

Ref. *ARE*, 1940-1, no. 18.

On a pillar in the same *maṇḍapa*.

Tamil; beginning damaged.

Chōḻa; Kulōttu[ṅga-Chōḻa]ḍēva (*Kulōttuṅga I or III*), r.y. 31: (*A.D.* 1101 *or A.D.* 1209).

Registers gift of money by Śanakikramavittaṉ of Prayāgai for a lamp in the temple of Agattīśvaramuḍaiya - Paramasvāmi. Refers also to gift of gold by several persons for 10 lamps and entrusted to the *śivabrāhmaṇas* of the temple.

PUDUPPĀḌI

NA-959

Ref.: *ARE*, 1905, no. 428.

On the west and south walls of the central shrine in the Bhāradvājēśvara temple.

Tamil; built in at the end.

Chōḻa; Parakēsarivarmaṉ *alias Adhirājêndradēva*, r.y. 3=*A.D.* 1070.

Records sale of land by the villagers of Puduppāḍi in Perumbāṇappāḍi to the temple of Tirukkuraṅgūṭṭīśvaram-Uḍaiya-Mahādēvar. The land sold was situated on the bank of the Pālār and had become unfit for cultivation in consequence of a flood in the river, which led to the fields getting silted up with sand.

NA-960

Ref.: *ARE*, 1906, no. 55.

On a stone kept in the Public Works Department Bungalow.

Tamil.

—— (*c* 11*th cent. A.D.*)

Contains the words *Svasti-śrī-Iravikula-m-[āṇ]ikkapperumbaḷḷ[i]*.[1]

NA-961

Ref.: *ARE*, 1905, no. 426.

On the north wall of the central shrine in the Bhāradvājēśvara temple.

Tamil; damaged.

Chōḻa; *Vikrama-Chōḻadēva*, r.y.[2]=*A.D.* 1120.

Details not available.

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[1] This was obviously a Jaina or Buddhist institution named after the surname of Rājarāja I.

NA-962

Ref.: *ARE*, 1905, no. 427.

On the west wall of the same shrine.

Tamil; damaged.

Chōḻa; [*Vikrama*]-*Chōḻadeva*, r.y. 6= *A.D.* 1124.

Records the gift of a lamp to the temple of Tirukkuraṅgūṭṭi-Mahādēvar in Puduppāḍi.

PULIVALAM

NA-963

Ref.: *ARE*, 1933-4, no. 25.

On the south and north walls of the central shrine in the Śiva temple.

Tamil; fragmentary.

Chōḻa; Kulōttuṅga-Chōḻadeva (*Kulōttuṅga I*), r.y. 41=*A.D.* 1111.

Mentions Tirukkarapuram-Uḍaiya-Mahādēva and Chōḻa-kulasundari-chaturvēdimaṅgalam in Ogaivala-nāḍu.

NA-964

Ref.: *ARE*, 1933-4, no. 24.

On a pillar in the same temple.

Tamil; unfinished.

Chōḻa; Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I*), r.y. 41=*A.D.* 1111.

Mentions Tirukkarapuram-Uḍaiya-Mahadēva.

NA-965

Ref.: *ARE*, 1933-4, no. 23.

On another pillar in the same temple.

Tamil.

Chōḻa; *Vikrama-Chōḻadēva*, r.y, 8=*A.D.* 1126.

States that the *śivabrāhmaṇas* agreed to burn a twilight lamp for a gift of one *kāśu* made by Tillaiyāḷi, a *veḷḷāḷa* of Pulivalam.

PUṄGAṈŪR

NA-966

Ref.: *ARE*, 1940-1, no. 12.

On a slab lying near the deserted Śiva temple.

Tamil; incomplete.

Pallava; Nṛipatuṅga - vikramavarmaṉ (*Nṛipatuṅgavarmaṉ*), r.y. 17=*c. A.D.* 886.

Refers to the construction of a wall and a water-trough by *Arigaṇḍaṉ and Paṟikuṭṭi*.

NA-967

Ref.: *ARE*, 1940-1, no. 9.

On the west wall of the same temple.

Tamil.

Chōḻa; Rājakēsarivarmaṉ 'who destroyed ships at Kāndaḷūr-Śālai' (*Rājarāja I*), r.y. 11=*A.D.* 996.

Records gift of land, after purchase. as *taragu-bhōga* by *Poṉṉayaṉ*[1], *son of Tiruvārūr-aḍigaḷ* the headman of Āṉiyūr in Āṉiyūr-nāḍu, a s.d. of Veṉkuṉṟa-kōṭṭam for providing water during summer and firewood during winter in the hall called '*Vīrachōḷaṉ*' constructed by him at Puṅgaṉūr in Peruntimiri-nāḍu.

NA-968

Ref.: *ARE*, 1940-1, no. 11.

On the south wall of the same temple.

Tamil.

Chōḷa; Rājarājakēsarivarmaṉ 'who destroyed ships at Kāndaḷūr-Śālai' (*Rājarāja I*), r.y. 11=*A.D.* 996.

Records gift of land, after purchase, from the assembly (*ūr*) of Puṅgaṉūr, to the temple by *Poṉṉayaṉ*. The assembly also undertook to maintain a lamp in the temple in lieu of the interest on the money received by it from Poṉṉayaṉ.

NA-969

Ref.: *ARE*, 1940-1, no. 8.

On the north wall of the same temple.

Tamil.

Chōḷa; Rājarājakēsarivarmaṉ (*Rājarāja I*), r.y. 15=*A.D.* 1000.

Begins with the historical introduction *Tirumagaḷpōla*, etc., of the inscription of the king. Registers gift of land for offerings and lamps to the god Mahādēva at Puṅguṉūr in Peruntimiri-nāḍu, a s.d. of Paḍuvūr-kōṭṭam, by *Ilāḍamādēviyar, wife of Ilāḍarāyar Vīrachōḷar*.

NA-970

Ref.: *ARE*, 1940-1, no. 10.

On the west and south walls of the same temple.

Tamil.

[Chōḷa]; [*Rājarāja I*], r.y. ——: (*acc. A.D.* 985).

Records the order of *Lāḍamādēviyār*,[1] *wife of Vīrachōḷar*, granting land as *tiruppalibōgam*, for conducting *śrībali* ceremony in the temple during three *śandis* with five persons. *Poṉṉayaṉ* was entrusted with this endowment.

NA 971

Ref.: *ARE*, 1940-1, no. 7.

On the north wall of the same temple.

Tamil.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva (*Kulōttuṅga II or III*),[1] s.y. 16,: (*A.D.* 1149 *or A.D.* 1194).

States that on the representation of the

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[1] Also mentioned in nos. NA-968 and 970 below.

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[1] This record may be assigned to the Chōḷa king Rājarāja I since the donatrix and also Poṉṉayaṉ figure in an inscription of the same king from the same place. (vide nos. NA-967, 968 and 969).

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[1] From the mention of Vikramachōḷa-Śambuvarāyaṉ the king may be identified as Kulottunga II *or* III.

villagers that Puṅgaṇūr and its hamlets were without a blacksmith, *Vēḍaipperumāḷ alias Vikramachōḻa-Śambuvarāyaṉ* appoint-Tēttāṉ, a blacksmith of Śembai, to serve in the locality.

ŚAKKARAMALLŪR

NA-972

Ref.: *ARE*, 1940-1, no. 33.

On the south wall of the central shrine in the Tirukkaṇḍīśvara temple.

Tamil.

Chōḻa; *Rājakēsarivarmaṉ*, r.y. 6.

States that the gold and paddy received as *nīrvilai* from the tax-free lands of the village as well as from the *dēvadāna* and *paḷḷichchandam* lands were set apart for the celebration of the festivals in the temple of Sōmīśvaramuḍaiya-Mahādēva by the *ūrār* in lieu of the interest on a lump-sum received by them for the purpose from a certain lady named Āchchamaraśi, wife of Vikkaladēvaṉ.

NA-973

Ref.: *ARE*, 1940-1, no. 31.

On the west and south walls of the same shrine.

Tamil.

Chōḻa; Rājakēsarivarmaṉ[1] *alias* Tribh. *Vikrama-Chōḻadēva* r.y. 7=*A.D.* 1125.

Records the gift of lands in Naralōkavainallūr measuring 13,500 *kuḻi* in extent as *dēvdāna* to god Mukkaṇdēvar by the *ūrār* of the village so as to provide for expenses of festival in the temple with the *vēlikkāśu*, *veṭṭimuṭṭaiyāḷ* and other taxes accruing therefrom.[2]

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[1] Mistake for Parakēsarivarmaṇ.

[2] All the signatories of the other incriptions figure in this record also.

NA-974

Ref.: *ARE*, 1940-1, no. 30.

In the same place.

Tamil.

Chōḻa; Rājakēsarivarmaṇ[1] *alias* Tribh. *Vikrama-Chōḻadēva*, r.y. 7=*A.D.* 1125.

Begins with the historical introduction *Pūmādu-puṇara*, etc., of the inscription of the king. Gives detailed list of the lands with their extent specified in each case, which had been endowed to the temple for its various requirements and recorded on its wall prior to its renovation by *Tiruchchiṟṟambalamuḍaiyāṇ Tirunagaidēvaṇ alias Śembiyaṉ Mūvēndavēḷāṇ of Ālattūr* in Ālattūrnāḍu, a s.d. of Nittavinōdavaḷanāḍu in Chōḻa-maṇḍalam and which were now confirmed by the *urār* of the place.[2]

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[1] Mistake for Parakēsarivarmaṇ.

[2] A few donors of the lands mentioned in the list also figure as signatories at the end of the record.

NA-975

Ref.: *ARE*, 1940-1, no. 32.

On the south wall of the central shrine in the same temple.

Tamil.

Chōḷa; *Vikrama-Chōladēva*, r.y. 11=*A.D.* 1129.

Records a gift of two lamps to the temple, weighing 588 *palam* by a certain Śīyāṟadēvaṉ.

NA-976

Ref.: *ARE*, 1940-1, no. 36.

In the same place.

Tamil.

Chōḷa; Tribh. Kulōttuṅga-Chōḷaḍēva (*Kulōttuṅga II or III*), r.y. 14 : (*A D.* 1147 *or A.D.* 1192).

Records remission of certain taxes like *antarāyam*, *kārtigaikāśu*, *kaikkūli* and *kuṟṟadaṇḍam* due to the chief *Śeṅgēṇi Vīraśani Ammaiappaṉ Tirumēndan Kaṇṇudaiperumaḷ alias Vīravinōda-Vikramachōla-Śambuvarāya* in favour of the temple.

NA-977

Ref. *ARE*, 1940-1, no. 38.

On a slab built into the pavement on the west side of the central shrine in the same temple.

Tamil.

Chōḷa; Rājarājadēva (*Rājarāja II or III*), r.y. 1[2]: (*A.D.* 1158 *or A.D.* 1228).

Records a gift of a buffalo for a *sagaḍai* (cart ?) to the temple by *Dēvagasundaraṉ alias Maddivarāyapparaiyaṉ, son of Toṇḍaimāṉ Śōḷapparaiyaṉ*, the *pāḍikāppāṉ* of the village.

NA-978

Ref.: *ARE*, 1940-1, no. 27.

On the north wall of the same shrine.

Tamil.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja II or III*), r.y. 19: (*c A.D.* 1165 *or* 1235).

Records an agreement by the *śivabrāhmaṇas* of the temple of Mukkaṇḍēvar to burn three twilight lamps in the temple in return for the gift of a buffalo costing three *maḍai* by Taḷuviṉāṉ, the son of Dēvargalsundaraṉ, the *pāḍikāppāṉ* of the village.

NA-979

Ref.: *ARE*, 1940-1, no. 34.

On the south wall of the same shrine.

Tamil.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva (*Kulōttuṅga III* ?), r.y. 25=(*A.D.* 1203).

Records an agreement by the *śivabrāhmaṇas* to burn two twilight lamps in the temple for the two *paḷam-kāśu* which they had received from Siddarāmaṉ, the headman of Puṉṉai, but which had accumulated, with the interest to four *pudukkāśu* by their default.

NA-980

Ref.: *ARE*, 1940-1, no. 40.

On a slab set up in a street in the village.

Tamil; damaged.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva 'who was pleased to take Madurai and the crowned head of the Pāṇḍya' (*Kulōttuṅga III*), r.y. 29=*A.D.* 1207.

Records an order of *Ammaiappaṉ Aḻagiya-chōḻa-Śambuvarāyaṉ*, probably remitting the taxes on some lands in Chakramūdūr in connection with the formation of a new village called Chittiramēḻi-Padineṇbhūmip-paṭṭiṉam *alias* Vijayapaṭṭiṉam.

NA-981

Ref.: *ARE*, 1940-1, no. 24.

On the north wall of the central shrine in the Tirukkaṇḍīśvara temple.

Tamil.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 15, Makara, śu. 13, Saturday, Puṉarpūśam=18 January, *A.D.* 1231.

Records an endowment of 500 *kuḻi* of land for the early morning service in the temple of Mukkaṇṇadēvar at Chakramūdūr, an independent village in Dāmar-kōṭṭam of Jayaṅgoṇḍachōḻa-maṇḍalam, made by order of the king through the agency of *Piḷḷaiyār Madurāntakap-Pottappichchōḻar alias Gaṇḍagōpāla*, by Dāmōdaraṉ Aruḷaāḷapperumāḷ, the headman of Śōmaṅgalam in Maṅgalam-nāḍu, a s.d. of Tirumuṇaipāḍi-nāḍu in Rājarāja-vaḷanāḍu.

NA-982

Ref.: *ARE*, 1940-1, no. 29.

On the west wall of the same shrine.

Tamil.

Chōḷa; Rājarājadēva (Rājarāja III), r.y. 14 (?), Vriśchika, śu. 6, Sunday, Uttirāḍam=*Sunday*, 2 *November*, *A.D.* 1231.

Records an agreement by the *śivabrāhmaṇas* to burn a perpetual lamp before the god in return for 600 *kāśu* endowed by Periyanāchchi, *alias* Periyanāṭṭunaṅgai, a *dēvaraḍiyāḷ* of the temple, and the bestowal by the *sthāṉattār* on her and her descendants the right of owning the first house in the *tirumaḍaiviḷāgam* and of precedence of honour on festival occasions in the temple in consideration of another gift of 500 *kāśu* made by her.

NA-983

Ref.: *ARE*, 1940-1, no. 43.

On the north wall of the central shrine in the Sundrarāja Perumāḷ temple.

Tamil.

Pāṇḍya; Jaṭāvarmaṉ *alias* Sundara-Pāṇḍyadēva (*Sundara Pāṇḍya I*?), r.y. 9=(*c A.D.* 1260).

Records gift of money for a cow for supply of ghee for a lamp during the morning service in the temple by Tiruvēṅgaḍamuḍaiyāṉ, son of Periyaperumāḷ Tādaṉ of Śrīpādūr, a hamlet of Vīrāṇam.

NA-984

Ref.: *ARE*, 1940-1, no. 41.

On the south wall of the same shrine.

Tamil.

Pāṇḍya; Jaṭāvarmaṉ *alias* Tribh.

Sundara-Pāṇḍyadēva, (*Sundara Pandya I* ?), r.y. 12=*c. A.D.* 1263.

Records gift of two cows for a twilight lamp in the temple of Bhumisundara-Viṇṇagar-Emberumāṉ by Kariyaperumāḷ Champaṉ Jiṉattaraiyaṉ, the headman of Kayirūr Maṇarpākkam and a native of Chōḻakulavallinallūr.

NA-985

Ref.: *ARE*, 1940-1, no. 37.

On the south wall of the central shrine in the Tirukkaṇḍīśvara temple.

Tamil.

Pāṇḍya; Tribh. Jaṭāvarmaṉ *alias* Sundara-Pāṇḍyadeva (*Sundara Pāṇḍya I* ?), r.y. 12=*c. A.D.* 1263.

Records a gift of two cows left in charge of the *śivabrāhmaṇas* for a twilight lamp in the temple of Mukkaṇṇadēva by Kariyaperumāḷ Champaṉ Jiṉattaraiyaṉ of Kayirūr near Chōḻakulavallinallūr, the headman of Maṇarpākkam.

NA-986

Ref.: *ARE*, 1940-1, no. 28.

On the north wall of the same shrine.

Tamil.

Later Pallava; Peruñjiṅgadēva (*Kōpperuñjiṅga II*), r.y. 22, Rishabha=*A.D.* 1265.

Records an agreement by the *śivabrāhmanas* of the temple of Mukkaṇdēvar to burn a twilight lamp in the temple in return for 300 *kāśu* received by them from Tāmattaṉ Aruḷsāḷapperumāḷ of Sōmaṅgalam.

NA-987

Ref.: *ARE*, 1940-1, no. 35.

On the south wall of the same shrine.

Tamil.

Telugu-Chōḍa; Tribh. Allun-Tirukkāḷattidēva Gaṇḍagōpāla, r.y. 6=(*c* 13*th cent. A.D.*).

States that the circuit round the temple was built of stone by Śūrappa-Nāyaka of Viṇṇamalai in Mêlaippaṭṭaināḍu, a chieftain under Tyāgasamudrappaṭṭai Vīmarāśar, who also made a gift of all the (*āyam*) income (due to him) from the *dēvadāna* (lands) of the temple and of the taxes on looms working in the *tirumaḍaiviḷāgam* area and also of the fee in oil realised from the oil-presses in the village, for the sacred cloth and other requirements of the god and for burning four twilight lamps in the temple.

NA-988

Ref.: *ARE*, 1940-1, no. 39.

On the wall behind the Gaṇapati image in the *mahāmaṇḍapa* of the same temple.

Tamil (verse).

—— (*c* 13*th cent A.D.*).

The verse praises the liberality of Siddhinātha *alias* Śaiva-sekarappiratāpaṉ, a resident of Mandiradara, who is said to have supplied the people of Ghakrapurī with abundance of rice during a severe famine.

SHŌḶIṄGŪR

NA-989

Ref.: *ARE*, 1896, no. 9; *EI*, iv, no. 32, pp. 221-5.

On the inner side of a boulder and base of the hill called Śuḍukāṭṭumalai on the south-east corner of a large tank.

Sanskrit and Tamil.

Chōḻa; *Parāntaka I*, r.y. 9=*A.D.* 916.

The Sanskrit portion opens with an invocation to Vishṇu. The next verse celebrates Āditya (I), surnamed Vīranārāyaṇa. He granted the revenue from (a field called) Vaṁśavāri in favour of a tank named Chōḷavāridi. *This Parāntaka* (*I*), *had conferred the title 'lord of the Bāṇas'* (*Bāṇādhirāja*), *on Pṛithvīpati of the Gaṅga race*, who was surnamed Hastimalla and defeated an unnamed enemy in the battle of Vallāḷa.[1] At his request, the king entrusted him with the execution of the grant. Next follows the usual *capetio benevolentiae* in which Hastimalla is called Vīra-Chōḷa. The last verse states that these verses were composed by the Vaikhānaśa Kumāra of the Kāśyapa-gōtra.

The Tamil portion records that Hastimalla, surnamed Vīra-Chōḷa, the king of Parivai and vassal of the Chōḷa king, executed the royal grant by assigning the paddy-field named Mūṅgilvari (to the tank).

NA-990

Ref.: *ARE*, 1953-4, no. 295.

On the *gōpura*, tiers, west, north and south faces, in the Chōḷapurīśvara temple.

Tamil; fragmentary.

Chōḷa; *Rājarāja I*, r.y. 25=*A.D.* 1016.

Contains the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Seems to refer to a gift of land as *toṭṭippaṭṭi*. Mentions *Kaḍigai-nāḍu*.

NA-991

Ref.: *ARE*, 1953-4, no. 296; *Ibid*, Int., p. 5.

On the north wall of the same temple.

Tamil; fragments.

Chōḷa; [Rā]jādhirājadēva (*Rājādhirāja II*), r.y. 14=*A.D.* 1177.[1]

Seems to refer to some provision for two perpetual lamps. One of the fragments mentions [*Śi*]*ṟaimīṭṭaperumāḷ*[2] *alias Sīya-*

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[1] For a discussion on the battle of Vallāḷa see *EI*, xxvi, p. 114.

[1] The record is written in characters of the 13th cent. A.D.

[2] In a record from Kāñchīpuram (*ARE*, 1919, no. 289) dated in the 35th regnal year of Tribhuvaṇavīradēva (Kulōttuṅga III), *i.e.*, A.D. 1213 one Śīyagaṅga is mentioned as having constructed the shrine of Anantāḻvār in stone. He also bears, among others, the title *Śiṟaimīṭṭa-perumāḷ* and his father is called Chōḷēndrasiṁha.

Another inscription from Mēlpāḍi, dated in the 8th year of Rājarāja III *i.e.* A.D. 1224), mentions Śiṟaimīṭṭa-Perumāḷ *alias* Śīyagaṅgadēvar as the nephew of

Madhurāntaka-ppottappichchōḻaṉ Pudōḻi-araśaṉ who is stated therein to have erected a *maṇḍapa* for Chōḻēndraśiṅga-nāyaka. Evidently Śīyagangaṉ *alias* Śiṟaimīṭṭa-perumāḷ of the record under review and his name sake of the inscriptions from Kāñchī-puram and Mēlpāḍi are identical.

The name Chōḻēndrasiṁha seems to lend some support to the view recorded in the *Guruparamparāprabhāva* that the modern name of Śōḷiṅgapuram is derived from Chōḻēndraśiṁhapuram so named after a king who had *Chōlēndrasiṁha* as his title and was responsible for the prosperity of this ancient place. Śīyagaṅga's father apparently adopted the title Chōḻēndrasiṁha in imitation of a Chōḻa king, whose identity is not known.

Śīyagaṅgaṉ and . . . . namuḻuduḍaich-chaturvēdimaṅgalam.[3]

NA-992

Ref.: *ARE*, 1953-4, no. 297.

On the east wall of the same temple.

Tamil.

Chōḻa; Tribh. Tribhuvaṉavīradēva (*Kulōttuṅga III*), r.y.—— : (*acc. A.D.* 1178).

The record stops after mentioning the king's name.

NA-993

Ref.: *ARE*, 1953-4, no. 298.

On the east wall of the first *prākāra* in the same temple.

Tamil; mutilated and fragmentary.

—— (*c 12th cent. A.D.*)

Seems to refer to a gift of lamp.

NA-994

Ref.: *ARE*, 1953-4, no. 292.

On the inner north wall of the Bhaktōchitasvāmin temple.

Tamil; fragmentary.

—— (*c 13th cent. A.D.*)

Mentions Tirukkaḍigai-nāḍu and refers to a *kraya-sāśaṇa*.

NA-995

Ref.: *ARE*, 1896, no. 10; *SII*, v, no. 873.

On a stone near the Narasiṁha-svāmin temple in the village.

Tamil; beginning portion lost; 13 lines.

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Registers sale of 1,500 *kuḻi* of land as tax-free after receiving 20 *kaḻañju* as *bhaṭṭavṛitti* by the *sabhā* of a village (name lost) to Ādittadēvakramavitta-bhaṭṭa. The purchaser was a member of the *āḷuṅgaṇam* of Kāvadippākkam *alias* Avaṉinārāyaṇa-chaturvēdimaṅgalam in Paḍuvūr-kōṭṭam. The taxes remitted on the land are *chōṟu-māṭṭu, amachchi, veṭṭi, uvagai, vibhūti*, etc.

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[3] This record recalls to one's memory the association of the Gaṅgas with this place even as early as the tenth century as revealed by the Shōliṅgūr rock inscription dated in the reign of *Parāntaka I* (no. NA-989 above).

TIRUPPĀṞKAḌAL

NA-996

Ref.: *ARE*, 1904, no. 693; *SII*, iii, no. 99.

On the north wall of the central shrine in the Kharapurīśvara temple.

Tamil, 5 lines; slightly damaged.

Chōḷa; Parakēsarivarmaṉ, 'who took Madirai' (*Parāntaka I*), r.y. 12=*A.D.* 919.

Records that *under the orders of the mahāsabhā* of Kāvadippākkam *alias* Amaṇi-nārāyaṇa-chatuvēdimaṅgalam, in Paḍuvur-kōṭṭam, constituted of the greatmen of *kuḍumbu-vārikam*, *tōṭṭavārikam*, *kaḷaṇi-vārikam*, and *vaḍakaḷaṇi-varikam* and the *bhṭṭas* and *viśiṣṭās*, the members of *ērivārikam* received 120 *kaḷañju* of gold of 9½ *māṟi* of fineness from Tīraṉ-Chēṉṉippēraraiyar of Araiśūr in Pāmbuṇi-kūṟṟam, a s.d. of Chōḷa-nāḍu, as capital for paying the ferry-men (*ōḍa-nāyaṉmār*) engaged in raising the bund of the big tank of the village.

A portion of the interest on the gold was set apart for feeding for *apūrvi brāhmaṇas* well versed in the *Vēdas* in the feeding-hall (*śālai-maṇḍagam*) built by the donor in the temple of Tirukkarapuram situated on the bank of the Pāryāṟu in the village.

The latter charity was instituted by the donor in commemoration of four of his soldiers (*śēvagar*) who died when the donor (probably a commander of the army) made a frontal attack (*neṟṟiśēṉṟā*) on the occasion when the Pāṇḍya king and the king of Īḷam[1] marched against Perumānaḍigaḷ (*i.e.* Parāntaka I) and fought with him a deadly battle (*asti-gaḍai-chevda-ñāṉṟu*)[2] at Vēḷūr.[3]

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[1] The Ceylonese king did not come to the fight himself according to the *Mahāvaṁsa*.

[2] It may also mean 'a fight on elephants'; see also *ARE*, 1926, no, 231. The Pāṇḍya did not die as stated in *ARE*, 1926, part ii, para 16.

[3] The date of about A.D. 915, has been suggested for this battle (Cf. *Cōḷas*, 1955 edn. p. 123)

NA-997

Ref.: *ARE*, 1904, no. 690; *SII*, xix, no. 297.

In the same place.

Tamil, 3 lines.

Chōḷa; Parakēsarivarmaṉ (*Parāntaka I* ?), r.y. 12=*Kōṭṭanāḷ* 120[1]=(*A.D.* 919).

Records an endowment of 50 *kaḷañju* of gold of 9½ *māṟi* in fineness, made by *Śembiyaṉ Iḷaṅgōvēḷār Pūdi* (*Bhūti*) *Ādittar*[2] to provide for the daily supply of a *nāḷi* of rice for offerings and an *uḷakku* of oil for burning a perpetual lamp in the temple of Tirukkarappurattu - Perumānaḍigaḷ at Kāvadipākkam *alias* Amaṇinārāyaṇa-chaturvēdimaṅgalam in Paḍuvū -kōṭṭam.

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[1] This *kōṭṭa-nāḷ* (day of triumph) in the 12th year of the king and its significance are not clear.

[2] The donor is evidently identical with the Koḍumbāḷūr chief Ādityavarmaṉ, son of Bhūti Vikramakēśari (*ARE*, 1908, part ii, para 85)

The *mahāsabhā* of the village which received this amount deputed their annual tank-supervision committee and the headman of the Śiṟṟūr(?) for the year respectively to make the supply. Other committees of the assembly are also mentioned incidentally, like the *kuḍumbu-vāriyam*, *tōṭṭa-vāriyam*, *kaḻaṉi-vāriyam*, the *bhaṭṭas* and others.

NA-998

Ref : *ARE*, 1904, no. 692; *SII*, iii, no. 156.

In the same place.

Tamil, 17 lines.

Chōḻa(?); Pārthivēndrādivarmaṉ (*Pārthivēndravarmaṉ*), r.y. 3=*c A.D.* 959.

Records that the *mahāsabhā* of Kāviripākkam *alias* Amaṉinārāyaṇa-chaturvēḍimaṅgalam directed the *kaḻaṉivāriyam* committee of the year to grant 1,400 *kuḻi* of land from the village *Mañjikkam* as tax-free *archaṉābhōga* to the temple of Tirukarapura-perumāṉ at the village for providing offerings of the temple to the *mahāsabhā* constituted of the greatmen of *saṁvatsara-vāriyam*, *tōṭṭa-vāriyam*, *ēri-vāriyam*, *kaḻaṉivāriyam*, *śrīvaḍa-vīranāraṇa-(vāriyam)*, *pañchavāra-vāriyam*, *kaṇakku-vāriyam*, *kaliṅgu-vāriyam* and *iaḍivaḷi-vāriyam* and the *bhaṭṭas* and *viśiṭṭas*.

The administrator of the village, *Pallavaṉ Brahmadarāyaṉ* and the supervisor (*kaṇkāṇi*), *Arumpākkiḻāṉ* were present on the occasion. The document was written by the accountant (*kaṇakkaṉ*) of the *kaḻaṉi-vāriyam* and five arbitrators (*madhyastha*) of the *sabhā*.

NA-999

Ref.: *ARE*, 1904, no. 687; *SII*, xix, no. 39.

On the south wall of the same shrine.

Tamil; 7 lines (prose and verse).[1]

Chōḻa; Parakēsarivarmaṉ (Uttama-Chōḻa ?), r.y. 3=*A.D.* 973.

Both the prose and verse portions register the renovation of the tiers of the central shrine of the temple of Tirukkarapuram at Kāvidippākkam *alias* Amaninārāṇa-chaturvēdimaṅgalam in Paḍuvūr-kōṭṭam, by *Śennippērararaiyaṉ Kāḍammāṉ Diraṉ of Araśūr* in Pāmbuṇi-kūṟṟam.

NA-1000

Ref.: *ARE*, 1904, no. 689; *SII*, xix, no. 84.

On the north wall of the same shrine.

Tamil, 3 lines.

Chōḻa; *Parakēsarivarmaṉ* r.y. 4: (*10th cent. A.D.*)

Records an agreement given by the *ēri-vāriyam* (tank supervision committee) of the *mahāsabhā* of Kāvidippākkam *alias* Amaninārāyaṇa-chaturvēdimaṅgalam in Paḍuvūr-kōṭṭam, to burn 2 perpetual lamps in the temple of Mūlasthānattu-Perumānaḍigaḷ at Tirukkarapuram with the interest on 30 and ⅞ *kaḻañju* of gold deposited with them by Chōḻakōṉ *alias* Arudiyarmaṉ, a native of Paṇḍi-nāḍu. This assembly is stated to have comprised

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1. Lines 5-7 have been scratched throughout and erased.

other committees besides; viz., *ūr-vāriyam*, *udāśiṉa-vāriyam*, *kaḻaṉi-vāriyam*, the two hundred elders, *bhāṭṭas* and *viśishṭhās*.

NA-1001

Ref.: *ARE*, 1904, no. 686; *SII*, xix, no. 121.

On the south wall of the same shrine.

Tamil, 5 lines; built in the middle.

Chōḻa; *Parakēsarivarmaṉ*, r.y. 5: (*10th cent. A.D.*).

Records an agreement by the *mahāsabhā* of Kāvidippākkam *alias* Amaninārāyaṇa-chaturvēdimaṅgalam in Paḍuvūr-koṭṭam through their tank supervision committee to burn a perpetual lamp in the local temple of Tirukkarapurattu-Perumānaḍigaḷ and in that of Tiruvagattīśvarattu-Perumānaḍigaḷ at Pākkam. For the former they received a piece of garden-land endowed by one Śivapūdi Āchchanāḍaṉ, son of Mahāśēna-kramavittar and for the latter, a gift of 50 (*kāśu*) of pure gold from *Śembiyaṉ Iḷaṅgōvēḷār Pūdi Ādittar*.

Mention is made of certain *aṅgamaṇi-dravya* (cash realised by sale of ornaments) which was the property of the donor s (deceased mother) out of which he is said to have purchased the land endowed. An executive official servant of the *sabhā* called the Śiṟṟūāṭchikoḷvāṉ who was appointed for the year, was to look after the maintenance of the gift.

NA-1002

Ref.: *ARE*, 1904, no. 685; *SII*, xix, no. 160.

In the same place.

Tamil, 5 lines; built in the middle.

Chōḻa; *Parakēsarivarmaṉ*, r.y. 6: (*c 10th cent. A.D.*).

Records an endowment in gold made by a certain Araiśaṉ Dēvaraḍiyāṉ *alias* Vaḍuganāgaṉ of Peruveṅgūr[1] in Paḍuvūr-kōṭṭam for burning a perpetual lamp in the temple of Tirukkarapurattu-Perumānaḍigaḷ at Kāvadippākkam. The gift was entrusted to the care of the Annual Tank Supervision Committee. The deed was written by the *madhyastha* Eṭṭikkuṟi Alaṅkār.....

NA-1003

Ref.: *ARE*, 1904, no. 688; *SII* xix, no. 179.

In the same place.

Tamil, 11 lines.

Chōḻa; *Parakēsarivarmaṉ*, r.y. 7: (*c 10th cent. A.D.*).

Records a decision of the *mahasabhā* of Kāvidippākkam *alias* Avaninārāyaṇa-chaturvēdimaṅgalam comprising the following committees *viz.*, *kuḍumbu-vāriyā-perumakkaḷ* (ward supervision), *ēri-vāriyam* (tank supervision), *kaḷani-vāriyam* (field supervision), the two-hundred big men, the *bhaṭṭas* and the *viśishṭhas*. A gift of 30 *kaḻañju* of gold received by

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1. This donor is evidently a Koḍumbāḷūr chieftain cf no. NA-997 above.

1. Peruveṅgūr might be the same as the present Vāṅgūr in the Walajapet taluk.

them from a native of Araiśūr in Pāmbuṉikūṟṟam, a s.d. of Śōṇāḍu for repairing the breaches in the big tank of the village, was to be utilised as an endowment for the maintenance of a daily offering to the god, with two *nāḻi* of rice with the interest accruing on the amount. This duty was entrusted to the *ēri-vāriyam* that would be elected for each year.

NA-1004

Ref.: *ARE*, 1904, no. 691; *SII*, xix, no. 180.

On the west wall of the same shrine.

Tamil, 2 lines; almost completely erased.

Chōḷa; *Parakēsarivarmaṉ*, r.y. 7, day [·] 98: (10*th cent. A.D.*).

Seems to record some provision made for burning a perpetual lamp in the temple of Tirukkarapurattu - Perumānaḍiga[l] by Mādambūdi-kramavitta, a member of the *aḷuṅgaṇam* of the village assembly. The *ēri-vāriyam* of the year had this responsibility of maintenance. Mentions *kuḍumbu-vāriyap - perumakkaḷ*, *ēri-vāriyap - perumakkaḷ*, *tōṭṭa-variyap-perumakkaḷ* etc., and one Bhūti-kramavittar.

NA-1005

Ref.: *ARE*, 1904, no. 233.

On a slab lying near the ruins of a *maṇḍapa* in front of the Prasanna-veṅkaṭēśvara temple.

Tamil; fragmentary.

Chōḷa; *Vīrarājēndra*, r.y. ——: (*acc. A.D.* 1063).

Contains a portion of the historical introduction *Tiruvaḷartiraḷ-puyattu*, etc. of the inscription of the king.

NA-1006

Ref.: *ARE*, 1904, no. 698; *SII*, xvii, no. 755.

On the southwall of the first *prākāra* of the Kharapurīśvara temple.

Tamil, 4 lines; damaged and incomplete.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva (*Kulōttuṅga III*), r.y. 30=*A.D.* 1208.

Records a gift of land as *jīvitam* to one Aṅgadavallavar at Tiruppāṟkaḍal, the southern hamlet of Kāvirippākkam. The gift land was freed from certain taxes like *kāśāyam*, *āśuvikkaḍamai*, *āḷamañji* and *tēvai*. The partly preserved name of the donor is ....gaṇavirāśaṉ.

NA-1007

Ref.: *ARE*, 1904, no. 695; *SII*, xvii, no. 752.

In the same place.

Tamil, 6 lines; much worn out.

Chōḷa; [Tribhuva] ṉavīradēva (*Kulōttuṅga III*), r.y. 30=*A.D.* 1208.

Appears to record a gift to the authorities (*dēvarkaṇmi*) of the temple of Tirukkarappuramuḍaiya-Nāyaṉār at Tiruppāṟkaḍal, for burning a perpetual lamp.

NA-1008

Ref.: *ARE*, 1904, no. 700; *SII*, vii, no. 190.

On the west wall of the first *prākāra* in the same temple.

Tamil, 22 lines.

Later Pallava; Kōpperuñjiṅgadēva (*Kōpperuñjiṅga II*), r.y. 16, Makara, śu. 13, Mṛigaśīrsha, Monday=29, *December*, *A.D.* 1259.[1]

Records a sale of 700 *kuḻi* of dry land by public auction to Paṉaikiḻāṉ Vaḍugaṉ Vāṇādarājaṉ of Koṭṭaiyūr in Vādavūr-nāḍu, a s.d. of Veṇkuṉṟak-kōṭṭam for five *gaṇḍagōpālaṉ-māḍai* (*vāś paḍā pudumāḍai*) by the seven sons of Mūprāla Amritārya Sarvamahākrituyājiyār of Pullapākkam *alias* Dhanmasūrach-chaturvēdimaṅgaḷam in Kāśirampeḍu-nāḍu, a s.d. of Kāliyūr-kōṭṭam in Jayaṅkoṇḍachōḻa-maṇḍalam. The said land was obtained by them as a gift (*daṉmādaṉam*) from the residents (*ūravar*) of Sakkaramūdūr, an independent village (*taṉiyūr*) of Dāmar-kōṭṭam.

The seven sons mentioned are: (*i*) Nārāyaṇabhaṭṭaṉ; (*ii*) Yajñamūrttibhaṭṭaṉ; (*iii*) Nārāyaṇabhaṭṭaṉ; (*iv*) Śiṅgapirāṉbhaṭṭaṉ; (*v*) Periyapperumāḷ; (*vi*) Tiruvaraṅgaṉ; and (*vii*) Gōvindaṉ. On behalf of (*v*) and (*vi*) (being minor sons ?) their uncle, Aruḷāḷabhaṭṭa of Gōmapuram, signed the document as their guardian (*mudukaṉ*).

NA-1009

Ref.: *ARE*, 1904, no. 702; *SII*, xvii, no. 759.

On the east wall of the same *prākāra*, to the right of entrance.

Tamil, 9 lines.

Pāṇḍya; Tribh. Kōṉēriṉmaikoṇḍāṉ Sundara-Pāṇḍyadēva 'who took every country' (*Jaṭavarmaṉ Sundara-Pāṇḍya I*), r.y. 14, day 181=*c A.D.* 1265-6.

The first part of the inscription records a memorandum (*niṉaippu*) by the king from Kaṇṇaṉūr[1] conveying an order registering a gift of three *vēli* of land, exempted from taxes such as *kaḍamai antarāyam*, *poṉvari*, etc., at Tiruppāṟkaḍal to one Kākkunāyakapichchar as freehold endowment (*maḍappuṟattu iṟaiyili*).

The second part of the record in four lines mentions receipt of the above order. Tiruppāṟkaḍal was situated in the Kavippākkap-paṟṟu in Paḍuvūr-kōṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam.

NA-1010

Ref.: *ARE*, 1904, no. 699; *SII*, xvii, no. 756.

In the same place.

Tamil, 7 lines.

Telugu-Chōḍa; Tribh. *Vijaya-Gaṇḍagōpāla alias* Madhurāntakappottappichchōḷa, r.y. — : (*acc. A.D.* 1250).

Registers gift of four *vēli* of land at Tiruppāṟkaḍal, as *dēvadāna* together with all the levies by the chief to the deity of Tirukkaramuḍaiya Nāyṉār at the village.

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[1] The date falls in the 17th regnal year of the king and the regnal year quoted in the epigraph is an expired one.

[1] This place had been the capital of Vīra Somēśvara (A.D. 1234-1262) and in 1264 it was in the hands of the Pāṇḍyaṉ king. (Raṅgācharya, *TLIMP*, i, p. 112).

VIL̤ĀPĀKKAM

NA-1011

Ref.: *ARE*, 1900, no. 53; *SII*, vii, no. 56.

On a slab lying in front of the Nāganāthēśvara temple.

Tamil, 15 lines.

Chōl̤a; *Madiraikoṇḍa* Parakēsarivarman̤ (*Parāntaka I*), r.y. 38=*A.D*. 945.

Records that Paṭṭinikkuratti-Aḍigaḷ, a lady disciple of *Arishṭanēmi Piḍārar*[1] *of Tiruppāṇmalai* in Vil̤āppākkam in Perutimiri-nāḍu, a s.d. of Paḍuvūr kōṭṭam, founded (*i.e.*, made gift of) a well. The site, together with the well, were to be used for the women's monastery (*peṇpaḷḷi*) of the village. The gift was placed under the protection of the twenty-four (members ?) of the *ūr* of the village. At the orders of the *ūr*, a blacksmith of the place, Ilāḍāchchan̤, wrote the document.

NA-1012

Ref.: *ARE*, 1900, no. 54; *SII*, vii, no. 57.

In the same place.

Tamil, 33 lines.

——; ——, r.y. 14+1: (*c* 13*th cent. A.D.*)

Records gift of the revenue accruing through all the taxes from the village of Vil̤āppakkam by *Śambuvarāyan̤* as *agarair̤aiyili* for distributing four shares to two deities and fifty-eight shares to fifty-eight *brāhmaṇas*. The taxes assigned were *kaḍamai*, *āyam*, *tiruppudiyadunel*, *pon̤vari*, *ariśi-kāṇam*, *tiruvāśal-viniyōgam*, *śandhi-vikkiramap-pon̤*, *kāttigaikkāṇikkai*, *ūrkkaṇakkar-aśupodukkaḷ-perkkaḍamai*, *nāṭṭu-vari*, *magan̤mai*, *vāśal-oṭṭu*, *palanadu-kaṇikkai*; *ilarkadi-vari*, *inavarachchi*, *ēri-mīn̤-kāśu* and *nāyan̤ār-kāṇikkai*, excluding the taxes on Tukkaippaṭṭi and Piḍaripaṭṭi.

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1. Cf. no. NA-700 and note above.

WANDIWASH TALUK

AGAḶŪR

NA-1013

Ref.: *SOI*, p. 162.

On a rock close to the Jaina temple.

Tamil, 7 short lines.

(Bāṇa ?); *Viśaiyātittiyaṉ* (*Vijayāditya I or II* ?) r.y. ——: (*c 8th or 9th cent. A.D.*)

Records the death of *Kampaiyaṉār*, after destroying Toṇḍūr under orders from *Viśaiyātittiyaṉ*.

BĀḌŪR

NA-1014

Ref.: *ARE*, 1922, no. 415; *SII*, xiii, no. 200.

On the west wall of the Tiruvanantīśvara temple.

Tamil, 3 lines.

Chōḻa; Rājakēsarivarmaṉ (*Parāntaka II Sundara-Chōḻa*), r.y. 9=*c A.D.* 966.

Registers gift of 30 sheep, a coconut garden for a perpetual lamp in the *temple of Tiruvanantīśvara at Vēdavūr in Vēdavūr-nāḍu a s.d. of Veṇkuṉṟa-kōṭṭam* by the *ūrār* of the village as also a *paṭṭam* (forehead plate) made out of 1/8 *poṉ* of gold for the god. The *śivabrāhmaṇas* of the temple took charge of the gift.

NA-1015

Ref.: *ARE*, 1922, no. 416; *SII*, xiii, no. 185.

On the south wall of the same temple.

Tamil, 2 lines.

Chōḻa; *Rājakēsarivarmaṉ*, r.y. 8.

Registers gift of 90 sheep for a perpetual lamp in the Tiruvanantīśvarattāḻvār temple of Vādavūr in Veṇkuṉṟa-kōṭṭam by a shepherd called Saṅgaṉ Kuṭṭēṟaṉ *alias* Iḷamai-maṉṟādi.

NA-1016

Ref.: *ARE*, 1922, no. 410; *SII*, xiii, no. 199.

On the north wall of the same temple.

Tamil, 3 lines.

Chōḻa; Rājarājakēsarivarmaṉ[1] (*Rājarāja I*), r.y. 9=*A.D.* 994.

Registers gift of the tank called Araiyaṉ-ēri and the paddy cultivation land irrigated by the tank, free of taxes, to the temple of Tiruvanantīśvaram-Uḍaiyār at Vādavūr in Vādavūr-nāḍu, a s.d. of Veṇkuṉṟak-kōṭṭam by the *ūrār* of the village. *States that those who opposed the order were liable to the punishment meted out to persons who disobeyed the royal order.*

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1. Read as *Rājakēsarivarmaṉ* in the above *Epigraphy Report*.

NA-1017

Ref.: *ARE*, 1922, no. 411.

In the same place.

Tamil.

Chōḻa; *Vīrarājēndra Chōḻadēva*, r.y. 7= *A.D.* 1070.

Registers a gift of gold for two twilight lamps in the temple of Āḷuḍaiyār Tiruvanantīśvaram-Uḍaiyār by two goldsmiths of Vādavūr.

NA-1018

Ref.: *ARE*, 1922, no. 414.

On the west and south walls of the same temple.

Tamil.

Chōḻa; Kulōttuṅga-Chōḻadēva, (*Kulōttuṅga I or III*), r.y. 27=(*A.D.* 1097 *or A.D.* 1205).

Registers a gift of gold for two twilight lamps in the temple by two ladies of the village.

NA-1019

Ref.: *ARE*, 1922, no. 413.

On the west and south walls of the same temple.

Tamil.

Chōḻa; Parakēsarivarmaṉ *alias* Chakravartin *Vikrama-Chōḻadēva*, r.y. 11=*A.D.* 1129.

Begins with the historical introduction *Pūmādu puṇara* etc., of the inscription of the king. Records a gift of 2,000 *kuḻi* of land for offerings to the God Tiruvanantīśvaram-Uḍaiya-Mahādēva at Vādavūr in Vādavūr-nāḍu, a s.d. of Veṇkuṉṟa-kōṭṭam by *Uyyavandāṉ Alagiyaḍēvaṉ of Araiśūr* in Nittavinōda-vaḷanādu, a s.d. of Chōḻa-maṇḍalam.

NA-1020

Ref.: *ARE*, 1922, no. 412.

On the north wall of the same temple.

Tamil; incomplete.

Chōḻa; Rājakēsarivarmaṉ *alias* Tribh. Kulōttuṅga-Chōḻadēva, (*Kulōttuṅga II*), r.y. 2=*A.D.* 1135.

Seems to record the setting up of the image of Uḍaiya Piḷḷaiyār in the temple and provision made by a certain Tirveṇkāṭṭu-naṅgai for burning a twilight lamp.

NA-1021

Ref.: *ARE*, 1922, no. 417.

On the east and south walls of the same temple.

Tamil; stones misplaced and the stone containing the ends of lines missing.

Chōḻa; Rājādhirājadēva (*Rājādhirāja II*), r.y. 5=*A.D.* 1168.

Seems to register a gift of gold for burning a twilight lamp in the temple.

DĒŚŪR

NA-1022

Ref.: *ARE*, 1920, no. 479.

On a slab in the irrigation tank.

Tamil.

———

Mentions that the tank was dug and the stone revetment constructed by Dēvarāṭṭi-Periyapāṭṭiyār.

KAḶAMBŪR

NA-1023

Ref.: *ARE*, 1909, no. 246; *Ibid*, part ii, para 59.

On a pillar in the Vēṇugōpālasvāmin temple.

Tamil.

——; ——, r.y.—— *Ś*, 892=*A.D.* 970.

Records gift of lamps to the temple of Kalikēsari-Vinnagardēvar[1] by the assembly of Kaḷamūr.

NA-1024

Ref.: *ARE*, 1909, no. 247.

On three detached fragments built into the wall of the Kāśivisvanāthasvāmin temple.

Tamil; fragmentary.

Chōḻa; Rājēndradēva (*Rajendra II*), r.y. ——: (*acc. A.D.* 1052).

One of the fragments contains a portion of the historical introduction of the inscription of the king. The other two mention a Vishṇu temple and the village of Kaḷamūr *alias* Vikkiramachōḻa-chaturvēdimaṅgalam in Paṅgaḷa-nāḍu.

NA-1025

Ref.: *ARE*, 1909, no. 245; *Ibid*, part ii, para 59.

On a pillar in the Śelliyammaṉ temple.

Tamil; damaged.

——; ——, r.y.——: *Ś*. [9]82 *A.D.* 1060.

Records the gift of a lamp to the god Aḻagiyamaṇavāḷar in the temple of Kalikēsariviṇṇagar and mentions the village assembly of Vikkiramachōḻa-chaturvēdimaṅgalam.

KĪḺPUTTŪR

NA-1026

Ref.: *ARE*, 1915, no. 164; *Ibid*, part ii, para 17.

On the south, east and north walls of the central shrine and the *maṇḍapa* in front of it, in the Svayambhunāthasvāmi-temple.

Tamil.

Chōḻa; Parakēsarivarmaṉ *alias Vikrama-Chōḷadēva*, r.y. 5=*A.D.* 1123.

Registers *a previous grant of land made in the fourth year of Vijayālaiyadēva*,[1] for offerings and worship, to the temple.

---

[1] *Kalikēsari* was probably a surname of Pārthivēndravarmaṉ.

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[1] The chief mentioned here might possibly be the founder of the new line of Chōḻa kings referred to in copper plate records.

NA-1027

Ref.: *ARE*, 1915, no. 163.

On the north and west walls of the central shrine in the same temple.

Tamil; unfinished.

Chōḻa; Kulōttuṅga-Chōḻadēva, (*Kulōttuṅga II* ?), r.y. 6=(*A.D.* 1139).

Records gift of land by purchase, to the temple of Āḷuḍaiyār Tirukkumarīśvaramuḍaiyār at Irukkalāmputtūr in Poṉṉūrnāḍu, a s.d. of Veṇkuṉṟa-kōṭṭam which was a district of Jayaṅgoṇḍachōḻamaṇḍalam, by *Nālāyiravaṉ Śivālaiyaśandōḻaṉ Śeṅgēṇi Ammaiya'p]paṉ.*[1]

---

[1] He may be identified with *Rājēṅḍra Chōḷa Śambuvarajaṉ* surnamed *Nālāyiravaṉ-Ammaiyappaṉ-Śambuvarāyaṉ* who figures as a feudatory of Vikrama Chōḻa. Also figures in a record of Kulōttuṅga II dated in his fifth year from Maṭam (Vide no. NA-1069 below).

NA-1028

Ref.: *ARE*, 1915, nō. 165.

On the south wall of the *maṇḍapa* in front of the central shrine in the same temple.

Tamil.

Chōḻa; Rājakēsarivarmaṉ *alias* Tribh. Kulōttuṅga-Chōḻadeva (*Kulōṭṭuāga II*), r.y. 7=*A.D.* 1140.

Records sale of land as *dēvadāna* to the same temple.

KODUṄGALŪR

NA-1029

Ref.: *ARE*, 1924, no. 144; *SII*, xii, no. 111.

On a slab fixed at the entrance of the Gaṇapati shrine.

Tamil, 11 lines; damaged.

Pallava; *Kampavarmaṉ*, r.y. 32=*c. A.D.* 901 (?).

Registers a sale of land (?) by the *ūrār* of Kāvīḍu[1] to a certain Kāḍandai Nakkaṉ Śaḍaiyaṉ, a resident of the village (probably for some charity).

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[1] This may be identified as the village of the same name in the same taluk.

NA-1030

Ref.: *ARE*, 1924, no. 117.

On the south wall of the Agastyēśvara temple.

Tamil.

Chōḷa; Tribh. Rājarājadēva, (*Rājarāja II or III*), r.y. 9=(*A.D.* 1155 *or* 1225).

Registers gift of gold for burning a twilight lamp in the temple.

NA-1031

Ref.: *ARE*, 1924, no. 122.

In the same place.

Tamil.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja II or III*), r.y. 15=(*A.D.* 1161 or *A.D.* 1231).

Registers gift of gold for burning a twilight lamp in the temple.

NA-1032

Ref.: *ARE*, 1924, no. 130.

On the east wall of the same temple.

Tamil.

Chōḻa; Rājarājadēva, (*Rājarāja II or III*), r.y. 15=(*A.D.* 1161 *or A.D.* 1231).

Registers a gift of money for burning a twilight lamp in the temple by a resident of Ādaṉūr in Ōymā-nāḍu.

NA-1033

Ref.: *ARE*, 1924, n. 129.

In the same place.

Tamil.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja II ar III*), r.y. 15=(*A.D. 1161 or A.D.* 1231).

Registers a gift of money for burning a twilight lamp in the temple by a weaver of Tiruvālakkōyil a hamlet of Poṉviḷainda-Kaḷattur.

NA-1034

Ref.: *ARE*, 1924 no. 126.

On he south wall of the same temple.

Tamil.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja II or III*), r.y. 23=(*A.D.* 1169 *or A.D.* 1239).

Records gift of money for burning a twilight lamp in the temple.

NA-1035

Ref.: *ARE*, 1924, no. 131.

On the east wall of the same temple.

Tamil.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja II or III*), r.y. 24=(*A.D.* 1170 *or A.D.* 1240).

Registers a gift of money for burning a twilight lamp in the temple by a resident of Koḍuṅgāḷūr.

NA-1036

Ref.: *ARE*, 1924, no. 118.

On the south wall of the same temple.

Tamil.

Chōḻa; Rājādhirājadēva, (*Rājādhirāja II*), r.y. 8=*A.D.* 1171.

Records a gift of two vessels for the sacred bath of the god by a certain shepherdess.

NA-1037

Ref.: *ARE*, 1924, no. 127.

In the same place.

Tamil; ends of lines built in.

Chōḻa; Tribh. [Rājādhi]rājadēva (*Rājādhirāja II*), r.y. 11=*A.D.* 1174.

Registers the provision made for offerings to the god Dakshināmūrttidēva, in the temple by a certain individual of Irumbiḍaipākkam.

NA-1038

Re.: *ARE*, 1924, no. 133.

On the east wall of the same temple.

Tamil.

Chōḻa; Tribh. Rājādhirājadēva (*Rājādhirāja II*), r.y. 12=*A.D.* 1175.

Registers a gift of land for offerings to the Kshētrapāla-Piḷḷaiyār in the temple of Tiruvagattīśvaram-Uḍaiyār and also to the goddess Tiruppaḷḷiyaṟai-Nāchchiyār by a certain *Kaṇṇaṉ alias Pallavaṉ Aṇukkaṉ of Magaināgaṅkuḍi* in Kulōttuṅgachōḻa-vaḷanāḍu in Chōḻa-maṇḍalam.

NA-1039

Ref.: *ARE*, 1924, no. 119.

On the south wall of the Agastyēśvara temple.

Tamil; incomplete.

Chōḻa; Kulōttuṅga-Chōḻadēva, (*Kulōttuṅga III* ?) r.y. 17=*c A.D.* 1195).

Mentions a Tiṇaiyāṉ Iñjeṉ.

NA-1040

Ref.: *ARE*, 1924. no. 115.

In the same place.

Tamil.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva, (*Kulōttuṅga III*), r.y. 18=*A.D.* 1196.

Records a gift of three *paḷaṅkāśu* by two individuals for burning a twilight lamp in the temple of Tiruvagattīśvaram-Uḍaiyār at Koḍuṅgāḷūr in Marudāḍu-nāḍu, a s.d. of Veṇkuṉṟa-kōṭṭam in Jayaṅgoṇḍachōḻa-maṇḍalam.

NA-1041

Ref.: *ARE*, 1924, no. 123.

In the same place.

Tamil.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva, 'who was pleased to take Madurai and the crowned head of the Pāṇḍya' (*Kulōttuṅga III*), r.y. 21=*A.D.* 1199.

Records gift of gold for lamp in the temple.

NA-1042

Ref.: *ARE*, 1924, no. 116.

In the same place.

Tamil.

Pāṇḍya; Jaṭāvarmaṉ Tribh. Sundara-Pāṇḍyadēva[1] (*Sundara Pāṇḍya I*), r.y. 18=*A.D.* 1269.

Registers the remission of certain taxes in favour of the temple by the assembly of Bhuvanēkavīra-vaḷanāḍu for conducting the festival of the god Chittiramēḻi-viṭaṅkar in the Vaigāśi month.

NA-1043

Ref.: *ARE*, 1924, no. 120.

In the same place.

Tamil.

———

States that this stone was the gift of Iḷaṅkumaraṉ Malai-Uḍaiyār.

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[1] The king is so identified because of the high regnal year.

NA-1044

Ref.: *ARE*, 1924, no. 124.

In the same place.

Tamil.

——

States that this first *kāl-paḍai* (of the wall) is the gift of a lady, at Marudāḍu.

NA-1045

Ref.: *ARE*, 1924, no. 125.

In the same place.

Tamil.

——

Registers gift of gold for burning a twilight lamp in the shrine of Dakshiṇāmūrtidēva in the temple.

NA-1046

Ref.: *ARE*, 1924, no. 132.

On the east wall of the same temple.

Tamil.

——

Records that the *śivabrāhmaṇas* of the temple received an utensil (*parikalam*) cup (*vaṭṭil*) and a *tiruvaṭṭalaikkāl* (stool ?) presented by a certain lady to Nāyaṇār Dakshiṇāmūrtidēva.

NA-1047

Ref.: *ARE*, 1924, no. 128.

On the south wall of the same temple.

Tamil.

——

Record the gift of a bell (*dhūpamaṇi*) and a salver by Kuppar, son of Tiṇaiyāṉ Nādaṉ.

MARUDĀḌU

NA-1048

Ref.: *ARE*, 1912, no. 417; *SII*, xii, no. 65.

On a slab lying near the big irrigation tank in the village.

Tamil, 10 short lines.

Pallava; Viśaiya *Nṛipatuṅgavarmaṉ*, r.y. 12=*c A.D.* 881.

Records that *Koṅgaraiyar Niṉṟaperumāṉ*[1] caused the construction of a weir (*kaliṅgu*) and the revonation of the sluice (*tūmbu*) to the tank at Marudāḍu.

NA-1049

Ref.: *ARE*, 1912, no. 409.

On the west base of the central shrine in the Purandarēśvara temple.

Tamil; built in the middle.

Chōḻa; Rā[jakēsariva]rmaṉ (*Rājarāja Ii*, r.y. 4=*A.D.* 989.

Records gift of sheep for a lamp to the temple of [Peruntiru]kkōyil at Marudāḍu in Marudāḍu-nāḍu a s.d. of Veṇkuṉṟa-kōṭṭam.

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[1] Probably he was a chief under the Pallava king and hailed from the Koṅgu country.

NA-1050

Ref.: *ARE*, 1912, no. 411; *Ibid*, part ii, p. 96.

On the north base of the same shrine.

Tamil.

Chōḻa; Rājarājakēsarivarmaṉ (*Rājarāja I*), r.y. 8 = *A.D.* 993.

Registers gift of land for a lamp by the residents of Marudāḍu, to the temple of Peruntirukkōyil-Āḻvār for the merit of the private individual of Magaṉūr-Pūtturai who fell in order that Marudāḍu (a village in Marudāḍu-nāḍu of Veṇkuṉṟā-kōṭṭam) may not be destroyed (*aḻiyāmai-yāṉṟu*).

NA-1051

Ref.: *ARE*, 1912, no. 112.

In the same place.

Tamil.

Chōḻā; Rājakēsarivarmaṉ 'who destroyed the ships at Śālai' (*Rājarāja I*), r.y. 12 = *A.D.* 997.

Records gift of 70 sheep for a lamp to the temple by *Śeṉbar alias Uttamanili Rājaraja-Aṇukka*[*p*]*pa*[l]*lavaraiyaṉ*.

NA-1052

Ref.: *ARE*, 1912, no. 407.

On the south base of the central shrine, in the same temple.

Tamil; built in.

Chōḻa; Rājēndra-Chōḻadēva, (*Rājēndra* I), r.y. 20=*A.D.* 1032.

Begins with the historical introduction *Tirumaṉṉivaḷara* etc., of the inscription of the king. Records gift of 90 sheep for a lamp to the temple of Peruntiru-kkōyil-Uḍaiya-Mahādēva of *Marudāḍu alias Vikkiramachōḻanallūr in Marudāḍu-nāḍu a s.d. of Veṇkuṉṟa-kōttam in Jayaṅ-goṇḍachōḻa-maṇḍalam.* Registers also a sale of land for digging a tank.

NA-1053

Ref.: *ARE*, 1912, no. 408.

On the west base of the shrine.

Tamil; built in.

Chōḻa; Kulōttuṅga-Chōḻadēva, 'who abolished the tolls and who ruled the country dispelling darkness' (*Kulōṭṭuṅga I*), r.y. 32—*A.D.* 1102.

Registers gift of land by purchase from the residents of Marudāḍu, for offerings of the temple of Umāskanda....Avaṉimu-ḻuduḍai-Nāyaka.

MAṬAM (MAḌAM)

NA-1054

Ref.: *ARE*, 1919, no. 283; *SII*, xii, no. 110.

On the side of a boulder called 'Śaṟuk-kāmpāṟai' about a furlong to the south of the village.

Tamil, 9 lines.

Pallava; *Kampavarmaṉ*, r.y. 26=*c A.D.* 895 (?).

Records the purchase of the land named *Chaḻaiyappāṟaicheṟuvu* by *Jayavallavaṉ*, an oil merchant (*vāṇiyar*) of Kuḷattūr in Teṉṉāṟṟu-nāḍu, (a s.d. of) Palkuṉṟakkōṭṭam from the *ūrār* of Kuḷattūr and the endowment of the same as *ēri-ppaṭṭi* (i.e.) land for the maintenance of the tank.

NA-1055

Ref.: *ARE*, 1919, no. 281.

On the boulder called 'Rājakkal' to the south of the Taṭākapurīśvara temple.

Tamil.

Chōḻa; Rājakēśarivarmaṉ *alias* Rājēndra-Chōḻadēva (*Kulōttūṅga I*), r.y. 2=*A.D.* 1072.

Begins with the historical introduction *Pūmiyum tiruvum* etc., of the inscription of the king. Seems to record a gift of a lamp.

NA-1056

Ref.: *ARE*, 1919, no. 278.

In the same place.

Tamil.

Chōḻa; Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I*), r.y. 3 [8]=*A.D.* 1108.

Refers to an accident in a deer-hunt and records a gift of a quarter lamp to be burnt in the Agnīśvaram-Uḍaiyār temple.

NA-1057

Ref.: *ARE*, 1919, no. 279; *Ibid*, part ii, para 22.

In the same place.

Tamil.

Chōḻa; Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I*), r.y. 38=*A.D.* 1108.

Refers to an accident[1] in a deer-hunt and records a gift of sheep for burning three quarter of a lamp on the directions of the *Periyanāṭṭār*.

NA-1058

Ref.: *ARE*, 1919, no. 274.

In the same place.

Tamil; Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I* ?), r.y. 40=(*A.D.* 1110).

Seems to refer to have killed a person by mistake with an arrow while aiming at a deer records a gift of a quarter lamp.

NA-1059

Ref.: *ARE*, 1919, no. 275.

In the same place.

Tamil; damaged.

Chōḻa; Chakravartin Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I*), r.y. 41=*A.D.* 1111.

Details not available.

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[1] Mentions two persons while hunting on horseback, one of them aimed an arrow at a deer running between them, which missing the animal killed the man.

NA-1060

Ref.: *ARE*, 1919, no. 277.

In the same place.

Tamil.

Chōḷa; Kulōttuṅga-Chōḷadēva (*Kulōttuṅga I*), r.y. 43=*A.D.* 1113.

Records gift of 12 sheep for ⅛ lamp to the temple.

NA-1061

Ref.: *ARE*, 1919, no. 273; *Ibid*, part ii, para 22.

In the same place.

Tamil.

Chōḷa; Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I*), r y. 43=*A.D.* 1113.

Records gift of 48 sheep for ½ lamp to the temple of Tiruvagnīśvaram-Uḍaiyār at Kuḷattūr, by Bhuvaṉaśōṟaṉ of Nariyanpākkam in Paṉaiyūr-nāḍu for having killed by mistake while hunting on horseback with an arrow aiming at a deer, Poṉṉaṉ Achchiruvaṉ of Śaṅgarambākkam in Ōymā-nāḍu, on the direction of the *nāṭṭar*.[1]

NA-1062

Ref.: *ARE*, 1919, no. 235; *Ibid*, part ii para 21.

On the east wall of the *maṇḍapa* in front of the central shrine in the Tāṭākapurīśvara temple.

Tamil; middle portion lost and surface worn out.

Chōḻa; Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I*), r.y. 44=*A.D.* 1114.

Seems to record a sale of land to the temple by the residents of Kuḷattūr. Mentions *Ammaiyappaṉ alias Rājēndrachōḻa-Śambuvarāyaṉ*.

NA-1063

Ref.: *ARE*, 1919, no. 259.

On the east wall of the first *prākāra* of the same temple.

Tamil; built in below and at the end.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva, (*Kulōttuṅga I*), r.y. 46=*A.D.* 1116.

Seems to record a gift of land to the temple of Agnīśvaramuḍaiyār for opening a flower-garden and digging a fresh water tank.

NA-1064

Ref.: *ARE*, 1919, no. 276.

On the boulder called 'Rājakkal' to the south of the same Taṭākapurīśvara temple.

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[1] From this inscription, one may perhaps be led to think that the offenders were let off cheaply and that the punishment meted out was not adequate to the seriousness of the crimes committed; and this clemency has only to be explained by the fact that the offences were purely unintentional or the result of mere accidents.

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Tamil; incomplete.

Chōḻa; Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I*), r.y. 49=*A.D.* 1119.

Mentions the temple of Tiruvagnīśvaram Uḍaiyār.

NA-1065

Ref.: *ARE*, 1919, no. 280.

In the same place.

Tamil.

Chōḻa; Kulōttuṅga-Chōḻadēva (*Kulōttuṅga I*), r.y.——(*acc. A.D.* 1070).

Begins with the historical introduction *Pugaḻmādu viḻaṅga* etc., of the inscription of the king. Seems to record a gift of a lamp to the temple.

NA-1066

Ref.: *ARE*, 1919, no. 242.

On the north and west walls of the *maṇḍapa* in front of the central shrine in the same temple.

Tamil; built in.

Chōḻā; *Vikrama-Chōḻadēva*, r.y. 3=*A.D.* 1121.

Records gift of land for feeding the devotees in the temple of Agnīśvaramuḍaiaya-Mahādēva, by a *brāhamaṇa* residing in *Vikramachōḻa-chaturvėdimaṅgalam, an independent village in Paḍuvūr-kōṭṭam.*

NA-1067

Ref.: *ARE*, 1919, no. 237.

On the east wall of the same *maṇḍapa*.

Tamil.

Chōḻa; Parakēsarivarmaṉ *alias* Tribh. *Vikrama-Chōḻadēva*, r.y. 6=*A.D.* 1124.

Commences with the historical introduction *Pūmādu puṇara* etc., of the inscription of the king. Records a sale of land to a resident of Śalukki by the residents of Kuḻattūr on behalf of the temple.

NA-1068

Ref.: *ARE*, 1919, no. 234; *Ibid*, part ii, para 21.

In the same place.

Tamil.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga II*), r.y. 5=*A.D.* 1138.

Records a gift of land for daily offerings to the temple of Agnīśvara at Kuḻattūr by *Śeṅgēṇi Nālāyiravaṉ Ammaiyappaṉ alias Rājēndrachōḻa Śambuvarāyaṉ*.[1]

NA-1069

Ref.: *ARE*, 1919, no. 241.

On the north and west walls of *maṇḍapa* in front of the central shrine in the Taṭākapurīśvara temple.

Tamil; damaged.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva, (*Kulōttuṅga II or III*), r.y. 5=(*A.D.* 1138 *or A.D.* 1221).

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[1] This chief figures in the epigraphs of the king Vikramachōḻa also.

Records gift of paddy for the midnight service in the temple.

NA-1070

Ref.: *ARE*, 1919, no. 238; *Ibid*, part ii, para 21.

On the north wall of the same *maṇḍapa*.

Tamil; incomplete.

Chōḻa; Tribh. Rājarājadēva (*Rajaraja II* ?) r.y. 4=(*A.D.* 1150).

Records gift of additional land for sandalpaste to the temple of Tiruvagnīśvaramuḍaiaya-Mahādēva at Kuḷatūr in Teṉṉāṟṟūr-nāḍu, a s.d. of Palkuṉṟakōṭṭam, a district of Jayaṅgoṇḍachōḻamaṇḍalam by *Śeṅgēṇī Ammaiyappaṉ Attimallaṉ alias Rājēndrachōḻa-Śambuvarāyaṉ*.

NA-1071

Ref.: *ARE*, 1919. no. 256.

On the east wall of the first *prākara* of the Taṭākapurīśvara temple.

Tamil.

Chōḻa; Rājarājadēva (*Rājarāja II or III*), r.y. 20=(*A.D.* 1156 *or A.D.* 1226).

Records gift of cows for a lamp to the temple of Kuḷandai-Āṇḍār at Kuḷattūr by Śendāmaraikkaṇṇaṉ Śōḻakōṉ, a *veḷḷāḷa* of Uṟṟukkāḍu.

NA-1072

Ref.: *ARE*, 1919, no. 239.

On the north wall of the *maṇḍapa* in front of the central shrine in the same temple.

Tamil.

Chōḻa; Tribh. Rājādhirājadēva (*Rājādhirāja II*), r.y. 3=*A.D.* 1166.

Records a sale of land for a lamp to the temple of Kuḷandai-Āṇḍār at Kuḷattūr in Teṉṉāṟṟūr-nāḍu, by a native of Naḍuvilnāḍu.

NA-1073

Ref.: *ARE*, 1919, no. 252; *Ibid*, part ii, para 21.

On the east wall of the first *prākāra* of the same temple.

Tamil; built in the middle.

Chōḻa; Tribh. Rājādhirājadēva (*Rajādhirāja II*) r.y. 11, Māśi=*A.D.* 1174.

Registers *a political campact of alliance entered into between Śeṅgēṇi-Mīṇḍaṉ Śīyaṉ Pallavāṇḍāṉ alias Śambuvarāyaṉ on one side and Śeṅgēṇi Attimallaṉ alias Rājēndrachōḻa-Śambuvarāyaṉ and Ōduvāṉ alias Rājagambhīra-Śambuvarāyaṉ on the other*, by which it was agreed that they would not break the terms of the compact.

NA-1074

Ref.: *ARE*, 1919, no. 254; *Ibid*, part ii, para 21.

In the same place.

Tamil.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva *Kulōttuṅga III*), r,y 11=*A.D.* 1189.

Registers *a compact entered into between Kūḍal-Araśanārāyaṇaṉ Āḷappirandāṉ alias Kulōttuṅgachōḷa- Śambuvarāyar* by which both swore that they should not do anything that would be detrimental to the interests of either; that the latter should not form any alliance with *Āḷappirandāṉ Edirilichōḷa-Śambuvarāyaṉ*; that he should confine himself to certain specified tracts of country which if he transgressed, the *mudalis* would send up arms and horses and cause him injury; that if Āḷappirandāṉ Edirilichōḷa-Śambuvarāyaṉ inflicted any trouble on Kulōttuṅgachōḷa-Śambuvarāyaṉ, Kāḍavarāyaṉ would support him; that in case Āḷappirandāṉ Edirilichōḷa-Śambuvarāyaṉ ran away from his hill (residence) leaving behind him all arms, Kulōttuṅgachōḷa-Śambuvarāyaṉ should have possession of them subject to the condition that he would not shelter or form any alliance with the other and that if Kāḍavarayaṉ allied himself with the relatives of Kulōttuṅgachōḷa-Śambuvarāyaṉ and with Āḷappirandāṉ Edirilichōḷa-Śambuvarāyaṉ against the interests of Kulōttuṅgachōḷa-Śambuvarāyaṉ, he (Kāḍavarāyaṉ) would demean himself to the position of carrying the sandals of his enemies and of eating the chewed betel leaves thrown out from their mouths.

NA-1075

Ref.: *ARE*, 1919, no. 255.

In the same place.

Tamil.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva, [*Kulōttuṅga III*), r.y. 2[6]=*A.D.* 1204.

Records gift of land in Kōdaṇḍapuram in Iñjipēḍu-nāḍu, a s.d. of Palakuṉṟa-kōṭṭam for lamp to the temple of Tiruvagnīśvaram-Uḍaiya-Mahādēva.

NA-1076

Ref : *ARE*, 1919, no. 253.

In the same place.

Tamil.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 3=*A.D.* 1219.

Records gift of 32 cows for a lamp to the temple of Tiruvagnīśvaramuḍaiya-Mahādēva at Kuḷattūr, by a native of Veṉkaṟpākkam in Mōndūr-nāḍu, a s.d. of Āmūr-kōṭṭam a district of Jayaṅgoṇḍa-chōḷa-maṇḍalam.

NA-1077

Ref.: *ARE*, 1919, no. 240.

On the north and west walls of the *maṇḍapa* in front of the central shrine in the Taṭākapurīśvara temple.

Tamil.

Pāṇḍya; Jaṭāvarmaṉ *alias* Tribh. Sundara-Pāṇḍyadēva, *Sundara Pāṇḍya I ?*), r.y. 13=(*c. A.D.* 1264).

Records gift of the village of Āḷiyūr for daily worship and festivals in the temple of Agnīśvaram-Uḍaiya-Mahādēva at Kuḷattūr.

NA-1078

Ref.: *ARE*, 1919, no. 246.

On the south wall of the same *maṇḍapa*.

Tamil.

Pāṇḍya; Tribh. Koṉēriṉmaikoṇḍāṉ Sundara-Pāṇḍyadēva, (*Sundra Pāṇḍya I* ?), r.y. 13+2=(*c A.D.* 1266).

Records gift of land for worship and daily expenses in the temple.

NA-1079

Ref.: *ARE*, 1919, no. 230.

On the north wall of the central shrine in the same temple.

Tamil.

Pāṇḍya; Māṟavarmaṉ Tribh. Vikrama-Pāṇḍyadēva, (*Vikrama Pāṇḍya III* ?), r.y. 7 (*c A.D.* 1290).

Records gift of two villages Maḻa-ūru and Kōdaṇḍapuram for the festival in the month of Āṇi, worship and other expenses in the temple of Tiruvagnīśvaram-Uḍaiya Mahādēva at Kuḷattūr in Teṉṉāṟṟūr-nāḍu, a s.d. of Palakuṉṟa-kōṭṭam, a district of Jayaṅgoṇḍachōḻamaṇḍalam, by the residents, *Agambāḍiyārs*, *Agambāḍi-mudaliyārs* and *Paṇṇāṭṭavar* of Annamaṅgalappaṟṟu of this district.

NA-1080

Ref.: *ARE*, 1919, no. 272.

Over an image of *Durgā* cut on the boulder called 'Rājakkal, to the south of the same temple.

Tamil.

——; ——, r.y. 2 :

Records that this is the Bhagavatī cut by Naḍuṅgānilai.

NA-1081

Ref.: *ARE*, 1919, no. 258.

On the east wall of the first *pārkāra* of the same temple.

Tamil.

——; ——; r.y. ——, Pārthiva, Āṇi

Records the sale of a house-site to Bhuvanēkabāhudēva, manager of a *maṭha*.

MĒLPĀḌI[1]

NA-1082

Ref.: *ARE*, 1889, no. 87; *SII*, iii, no. 19.

On the south wall of the central shrine in the Sōmanāthēśvara temple.

Tamil, 21 lines.

Chōḻa; Mummuḍichōḻadēva *alias* Śrī Rājarāja-Rājakēsarivarmaṉ (*Rājaraja I*), r.y. 14=*A.D.* 999.

Records that *Īrāyiravaṉ* made over 15 *kaḻañju* equivalent to *Dharmakaṭṭaḷai-tuḷai-niṟai* of gold to the assembly of Tiruvallam who, in return, assigned 1,000 *kuḻi* of land in the hamlet of Vāṇasamudram[1] to the *Chōḻēndrasiṁhēśvara temple at Rājāśrayapuram*. The gift was for a lamp to be burnt in the temple. Mentions a land measure *chiṟṟambalakkōl*.

NA-1083

Ref.: *ARE*, 1889, no. 84; *SII*, iii, no. 15.

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[1] This village is included in the Walaja taluk (See *Alphabetical List of Villages*, 1972. Published, by the Govt. of Tamil Nadu).

On the base of the central shrine in the Chōḷēśvara temple.

Tamil, 3 lines.

Chōḷa; Rājarājakēsarivarmaṉ *alias* Śrī Rājarājadēva (*Rājarāja I*), r.y. 29=*A.D.* 1014.

Begins with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Registers a gift of 5,136½ *kuḻi* of land as *dēvadāna iṟaiyili* to the Aṟiñjigai Īśvara temple at the village by the *nagarattār* of Mēṟpāḍi *alias* Rājāśrayapuram in Perumbāṇappāḍi, a s.d. of Jayaṅgoṇḍachôḻa-maṇḍalam.

It is stated that *Ariñjigai Īśvaram was caused to be constructed by Uḍaiyār Rājarājadēva as a paḷḷippaḍai of 'Āṟṟūṟttuṉjiṉa-dēvar'.* The deed was written by *Narāyaṇa-Aḍaikalavaṉ, an accountant (karaṇattāṉ) of the nagaram guild.*

NA-1084

Ref.: *ARE*, 1889, no. 83; *SII*, iii, no. 16.

On the base of the central shrine in the same temple.

Tamil, 2 lines.

Chōḻa; Rājarājakēsarivarmaṉ *alias* Śrī Rājarājadēva, (*Rājarāja I*), r.y. 29=*A.D.* 1014.

Begins with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Records a grant of a hamlet of Puḷikuṉram, on the west of the river Nugā, to the Mahādēva at Ariñjigai-Īśvaram by the *nagarattār* of Mēṟpāḍi. The deed was written by *Nārāyaṇaṉ-Aḍaikalavaṉ*, the *karaṇattāṉ* of the *nagaram* (guild) of the village.

NA-1085

Ref.: *ARE*, 1889, no. 86; *SII*, iii, no. 17.

On the north wall of the central shrine in the same temple.

Tamil, 16 lines.

Chōḻa; Rājarāja-Rājakēsarivarmaṉ *alias* Śrī Rājarājadēva (*Rājarāja I*), r.y. 29=*A.D.* 1014.

Begins with the historical introduction *Tirumagaḷ pōla*, etc., of the inscription of the king. Records a gift of 96 sheep by Muttikaṇḍaṉ for a perpetual lamp to be burnt in Ariñjigai Īśvaram temple, at Mēṟpāḍi *alias* Rājāśrayapuram in Tūñāḍu in Perumbāṇappāḍi, a s.d. of Jayaṅgoṇḍachōḻa-maṇḍalam. Mentions a measure *Rājakēsari*.

NA-1086

Ref.: *ARE*, 1899, no. 85; *SII*, iii, no. 18.

On the north wall of the central shrine in the same temple.

Tamil, 31 lines.

Chōḻa; Parakēsarivarmaṉ *alias* Rājēndra-Chōḻadēva (*Rājēndra I*), r.y. 9=*A.D.* 1021.

Begins with the historical introduction *Tirumaṉṉi vaḷara* etc., of the inscription of the king. Records a gift of 90 sheep and an undertaking given by the shepherds to supply ghee for a lamp in the Ariñjiśvara temple. The declaration by the shepherds was made before *Lakuḻīś-*

vara-Paṇḍita,[1] *the head of a maṭha* connected with the temple. The deed was written by Poṉṉāli Arubattiruvaṉ and signed by Am[mu]ri [I]ḷam Perundi, a merchant of Rājāśrayapuram (Mēṟpāḍi).

NA-1086 A

Ref.: *ARE*, 1889, no. 88; *SII*, iv, no. 317.

On the south wall of the *mahā-maṇḍapa* of the Sōmanāthēśvara temple.

Tamil, 5 lines (prose and verse)

Chōḻa; Rājarājadēva (Rājarāja III), r.y. 8=*A.D.* 1224.

Records the construction of a *maṇḍapa* by *Madurāntakap-Pottappichchōḻaṉ, the chief of Puḍōli,* who is stated to have been the uncle (*māmaṉ*) of *Śiṟaimīttaperumāḷ-Śīyagaṅgadēvar.* Mentions the name of the deity as Chōḷendira-Śiṅganāyakar and the *maṇḍapa* as *Maṇivāḷendu-maṇḍapam.*

NA-1086 B

Ref.: *ARE*, 1889, no. 90B; *SII*, iv, no. 321.

On the steps of the *gōpura* in the same temple.

Tamil, 10 short lines.

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Records the construction of the Chōḻakumāran-*maṇḍapam* by *Śāttaṉ-Īrāyiraṉ Chōḻakumāraṉ Ilaṅgēśuradēvar* of Muraṉōttu-maṅgalam in Malai-maṇḍalam.

ṄERKUṈAM

NA-1087

Ref.: *ARE*, 1908, no. 86; *SII*, iii, no. 93.

On a slab set up in front of Śilaiyammaṉ temple.

Tamil, 42 short lines.

Chōḻa; Rājakēsarivarmaṉ (*Āditya I*), r.y. 24=*A.D.* 895.

Records gift of land for the upkeep of a tank (*ēripaṭṭi*) (?) at Neṟkuṉṟam in the *kīḻvaḷi* of Śiṅgapura-nāḍu, by *Ṅambiya-mallaṉār, son of Nṛipatuṅga-maṅgalappēraraiyar.*

The imprecation at the end says that if the *ūr* asserted their occupancy rights (*kuḍimai-chey*) thereby obstructing the charity they would incur the sin of going to the hell lower than the seventh hell. The donor gave all income realised in levying every kind of *maṉṟupāḍu* including *āṉavāy-daṇḍam* for the benefit of the tank.

ŌŚŪR

NA-1088

Ref.: *ARE*, 1933-4, no. 74.

On a rock in the village.

Tamil.

Chōḻa; *Vikrama-Chōḻadēva*, r.y. 11=*A.D.* 1129.

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[1] This name suggests that the *maṭha* at Mēṟpāḍi, a branch of establishment of Lakuḷīśa-Pāśupatha of Kārōhaṇa in Gujarat.

Registers a tax-free gift of land to the *brahmadēya* village. Ōśūr in Paḍavūr-nāḍu, a s.d. of Veṇkuṉṟakōṭṭam by *Uyavandāṉ Alagiyaḍēvaṉ of Araiśūr* in Nittavinōda-vaḷanāḍu, a district of Chōḻa-maṇḍalam, after purchasing it from the assembly (*sabhā*) of Ōśūr.

POṈṈŪR

NA-1089

Ref.: *ARE*, 1928-9, no. 410.

On the south wall of the *maṇḍapa* in front of the central shrine in the Parāśarēśvara temple.

Tamil.

Rāshṭrakūṭa; Kaṉṉaradēva (*Krishṇa III*), r.y. 17=*A.D.* 956.

Registers a tax-free grant of land by *Ammadēvi* to the temple of Tirupparāmīśvaram-Uḍaiyār, for offerings.[1]

NA-1090

Ref.: *ARE*, 1928-9, no. 402.

On the north wall of the same temple.

Tamil; incomplete.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 19=*A.D.* 1197.

Refers to a gift of land for conducting the procession of the god Tirupparāmīśvaram-Uḍaiya-Nāyaṉār on festival days.

NA-1091

Ref.: *ARE*, 1928-9, no. 406.

On the south wall of the same temple.

Tamil.

Chōḻa; *Rājarājadēva*[1] r.y. 23.

Mentions a gift by *Āḷumpirāṉ-Viṟṟirundāṉ*, the headman of Poṉṉūr.

NA-1092

Ref.: *ARE*, 1928-9, no. 392; *SII* xii, no. 220.

On the door-jamb (proper right) of the central shrine in the Aḻagapperumāḷ temple.

Tamil, 26 lines; damaged in the middle.

Later Pallava; Kōpperuñjiṅgadēva (*Kōpperuñjiṅga II*), r.y. 21, Tai=*A.D.* 1264.

Refers to an endowment made by *Aruvandai Āṇḍāṉ Tiruchōṟṟutturaiy-Uḍaiyāṉ Śōṟappiḷḷai of Poṉṉūr alias* Aḻagiya-Chōḻanallūr. The attestation of the record is done by *Villavarāyaṉ Adiyamāṉ and Śeḻiyadaraiyaṉ, the accountant of nāḍu.* Mentions one Tiruvaḍippiḍippāṉ Uṟappondāṉ Aḻagabhaṭṭaṉ of the same *ūr* (Poṉṉūr).

NA-1093

Ref.: *ARE*, 1928-9, no. 391; *Ibid*, part ii, para 18.

In the same temple.

Tamil.

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[1] On the base of the platform in the same *maṇḍapa* is another fragmentary inscription registering a *sarvamānya* gift of 600 *kuḷi* of land.

[1] The identity of the king is not verifiable.

Pāṇḍya; Māṟavarmaṉ *alias* Tribh. Vikrama Pāṇḍyadēva, (*Vikrama Pāṇḍya III*)[1], r.y. 7=(*cA.D.* 1290).

Registers the remission of taxes by the assembly of Viḍārpaṟṟu on the houses on the temple lands, granted for offerings and repairs to the temple of Śrīkaraṇaviṇṇagar-Emberumaṉ at Poṉṉūr.[2]

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1. Assigned to the above king on palaeographical considerations.
2. In part ii, it is stated that the same assembly permitted the occupation of certain specified portions of the temples of Śrīkaraṇa-viṇṇagar-Emberumāṉ and the levy of a tax on the looms of the weavers and of *kaḍami* from the *kāśāyakkuḍi* who came to reside there. It was arranged that the amount thus realised should be used for the expenses of the respective temple.

NA-1094

Ref.: *ARE*, 1928-9, no. 415; *Ibid*, part ii, para 18.

On the east base of the *mahāmaṇḍapa* in front of the central shrine in the Ādinātha (Jain) temple.

Tamil.

Pāṇḍya; Māṟavarmaṉ *alias* Tribh. [Vi]krama-Pāṇḍyadēva (*Vikrama Paṇḍya III*),[1] r.y. 7, Māśi=*A.D.* 1290.

Records that the *nāṭṭavar* of Viḍālpaṟṟu assigned the taxes payable by those settling in the *Paḷḷi-viḷāgam* of *Ādinātha*,[2] to provide for worship and repairs.

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1. Attributed to the above king on palaeographical grounds.
2. The Jaina temple of Ādinātha is situated on a low mound called the *Kaṇakagiri* or the *Golden hill.*

NA-1095

Ref.: *ARE*, 1928-9, no. 412.

On a pillar lying in the compound of the Parāśarēśvara temple.

Tamil.

Paṇḍya; *Jaṭāvarmaṉ alias Tribh. Sundara-Pāṇḍyadēva*,[1] r.y. 12.

Registers the tax-free gift of land by *ūrār* of Poṉṉūr to the temple of Śrīkaraṇa-viṇṇagar-Emberumāṉ.

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1. Identity of the king is not verifiable.

NA-1096

Ref.: *ARE*, 1928-9, no. 413.

On a slab set up in front of the same temple.

Tamil.

Pāṇḍya: *Tribh. Vīra-Pāṇḍyadēva* (*Jaṭavarmaṉ Vīra Pāṇḍya I or II*) r.y. 4, Kārttigai=(*c* 13th cent. *A.D.*)

Registers remission of taxes made by *Piḷḷai-Alaivāyugaṇḍār, the agent of Muḷuvachchakravatti* and the *nāṭṭavar* of Poṉṉūr-paṟṟu, on the lands belonging to the temple of Parāśarīśuramuḍaiya-Nāyaṉār.

NA-1097

Ref.: *ARE*, 1928-9, no. 405.

On the south wall of the Parāśarēśvara temple.

Tamil.

——;

Records that *Āṇḍappiḷḷai-Chōḷiṅgadēvar, son of Kachchi-Ēkambaṉ* granted 20 *kalam* of paddy and 50 *paṇam* for the construction of the *mahāmaṇḍapa* and became entitled to the privileges enjoyed by *Magadarāyar*.

NA-1098

Ref.: *ARE*, 1928-9, no. 411.

On the door-posts of the entrance into the central shrine of the same temple.

Tamil.

———

Mentions the names Tiruvottūr-Uḍaiyāṉ Paramēśvara Bhaṭṭaṉ and Paramēśvara-Bhaṭṭaṉ Iruḷnīkkiṉāṉ.

PŪṄGUṆAM (HAMLET OF VĀYALŪR)

NA-1099

Ref.: *ARE*, 1922, no. 425.

On a foot-step of the lake at the village.

Tamil; fragmentary.

Chōḷa; *Vikrama-Chōḷadēva* r.y. 11=*A.D.* 1129.

Records the gift of a well and trough at Vāyalūr.

RAGHUNĀTHASAMUDRAM

NA-1100

Ref.: *ARE*, 1921, no. 123.

On the south wall of the Rāmachandra-perumāḷ temple.

Tamil.

Pāṇḍya; Kōno[n*]maimēlkoṇḍāṉ (Jaṭāvarmaṉ) Tribh. Vīra Pāṇḍya (*Vīra Pāṇḍya I* ?), r.y. 4+1, Āḍi=(*c A.D.* 1258).

Records a gift of Vaṟṟalpūṇḍi in Aṇṇamaṅgala-paṟṟu rendered tax-free of some taxes to the temple of Chittaramēḻi-Viṇṇagar-Emberumāṉ Aḻagappermāḷ in Viṟkuṉṟam for sacred offerings, lamp and repairs by the residents of Aṇṇamaṅgalappaṟṟu. Signed by one *Chittiramēḻi-bhaṭṭaṉ.*[1]

NA-1101

Ref.: *ARE*, 1921, no. 124.

In the same place.

Tamil.

Pāṇḍya; Jaṭāvarmaṉ Sundara Pāṇḍya[1] (*Sundara Pāṇḍya I*) r.y. 17=*c A.D.* 1268.

Records a gift of 1,000 *kuḻi* of land, free of taxes, for the daily requirements of the Aḻagapperumāḷ temple by the residents of the Aṇṇamaṅgalappaṟṟu. Signed by *Chittiramēḻi-bhaṭṭaṉ.*[2]

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[1] This signatory *Chittramāḻi-bhaṭṭaṉ* figures also in the records assignable to Jaṭāvarmaṉ Sundara Pāṇḍya (I) and Māṟavarmaṉ Vikrama Pāṇḍya (III) from the same place (Vide nos. NA-1101 and 1102 below).

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[1] The king is so identified on account of the high regnal year.

[2] Also figures in nos. NA-1100 and 1102.

NA-1102

Ref.: *ARE*, 1921, no. 123; *Ibid*, part ii, p. 99.

In the same place

Tamil.

Pāṇḍya; Māṟavarmaṉ Vikrama-Pāṇḍyadēva (*Vikrama Pāṇḍya III*),[1] r.y. 3=*c A.D.* 1286.

Records tax-free gift of land by the trustees of the Aḻaga-Perumāḷ temple in Viṟkuṉṟam for meeting the daily requirements and the repairs of temple. Signed by *Chittiramēḻi-bhaṭṭaṉ*.

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[1] This record may be assigned to the above king on palaeographical considerations.

NA-1103

Ref.: *ARE*, 1921, no. 127.

On the beam of the *maṇḍapa* in the same temple.

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States that Viśvavāṇigaṉ Daṉmadāvaḷavaṉ undertook to complete the *nṛitta-maṇḍapa* of the Aḻagapperumāḷ temple in Viṟkuṉṟam.

NA-1104

Ref.: *ARE*, 1921, no. 128.

On a slab near the tank in the village.

Tamil.

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Registers that the tank was dug for the sacred bath of the god Tāy[ilu]mnallaperumāḷ in Tāyaṉūr by a servant of the temple.

SALUKKI (SALUKKAI)

NA-1105

Ref.: *ARE*, 1920, no, 473.

On the north and west walls of the *maṇḍapa* in front of the central shrine in the Maṉukulamahādēva temple.

Tamil; much damaged.

Chôḷa; Rājakēsarivarmaṉ *alias Vīrarājēndra*, r.y. 6=*A.D.* 1069.

Begins with the historical introduction *Tiruvaḷar tiraḷ*, etc.. of the inscription of the king. Records gift of land by the merchants (*nagarattār*) of Choḷakēraḷapuram by purchase from the temple-treasury of Maṉukula-Mahāḍēva for the conduct of street-processions on Sundays and for providing offerings and a perpetual lamp to the god in the temple.

NA-1106

Ref.: *ARE*, 1920, no. 472.

On the east wall of the same *maṇḍapa*.

Tamil; damaged.

Chōḷa; Rājakēsarivarmaṉ *alias* Rājēndra-Chōḷa (*Kulōttuṅga I*), r.y. 4=*A.D.* 1074.

Begins with the historical introduction, *Pūmiyun tiruvum* etc., of the inscription of the king. Mentions the third year of the king, 'who, having taken Kalyāṇapuram and Kolhāpuram', died on the elephant's back.

NA-1107

Ref.: *ARE*, 1920, no. 467.

On the south wall of the central shrine of the same temple.

Tamil.

Chôḻa; Rājakēsarivarmaṉ *alias* Kulōttuṅga-Chōḻaḍēva (*Kulōttuṅga I*) r.y. 49= *A D.* 1119.

Begins with the historical introduction *Pugaḻmādu viḷaṅga* etc., of the inscription of the king. Registers the sale as *dēvadāna* of two *vēli* of land by the merchant guild (*nagarattar*) of *Chōḻakēraḷa-puram, a city in Veṇkuṉṟa-nāḍu, a s.d. of Veṇkuṉṟa-kōṭṭam in Jayaṅgoṇḍachōḻa-maṇḍalam*, to Sundari Udayañjeydāḷ *alias* Pūvēndiya-chôḻā-māṇikkam, a dancing girl attached to the temple of Maṉukulakēśari-Īśvaram-Uḍaiyār, for setting up the image of Tiruppaḷḷiyaṟai-Nambirāṭṭiyār and for offerings to and for burning a perpetual lamp before the images.

NA-1108

Ref.: *ARE*, 1920, no. 468.

In the same place.

Tamil.

Chōḻa; *Vikrama-Chōḻa*, r.y. 4=*A.D.* 1122..

Registers a gift of gold by a private individual for burning two twilight lamps in the temple and for offerings to the god during new-moon days.

NA-1109

Ref.: *ARE*, 1920, no. 470.

On the south wall of the *maṇḍapa* in front of the central shrine, in the same temple.

Tamil; incomplete.

Chōḻa; Rājakēsarivarmaṉ *alias* Kulōttuṅga-Chōḻadēva (*Kulōttuṅga II*). r.y. 3= *A.D.* 1136.

Begins with the historical introduction, *Pūmēvi vaḷara* etc., of the inscription of the king. Seems to register a sale of land. The city (*nagaram*) of Śaḷukki *alias* Chōḻākēraḷa-puram was situated in Veṇkuṉṟa-nādu, a s.d. of Veṇkuṉṟa-kōṭṭam in Jayaṅgoṇḍachōḻa-maṇḍalam.

NA-1110

Ref.: *ARE*, 1920, no, 477.

On the south wall of the *maṇḍapa* in front of the central shrine in the Sāgara-nārāyaṇa-Perumāḷ temple.

Chôḻa; Rājarājadēva, (*Rājarāja III*), r.y. 4=*A.D.* 1220.

Mentions that *Puttuḷāṉ Āḷuḍaiyāṉ Kāmaṉ Vaśirāvaṇaṉ* built the *maṇḍapa*, the *sōpāna* (flight of steps) and the stone-gateway of the temple of Chōḻakēraḷa-Viṇṇagar-Emberumāṉ and covered them with plaster.

NA-1111

Ref.: *ARE*, 1920, no. 474.

On the south wall of the central shrine in the same temple.

Tamil.

Chōḻa; Tribh. Rājēndrachōḻa (*Rājēndra III* ?), r.y. ——, Kaṉṉi, śu., Pañchamī, Thursday and Rēvati: (*acc. A.D.* 1246).

States that *Pondai-Muṟaṭpuḷi* of Veṇkuṉṟa-kōṭṭam consecrated the images of Chōḷa-kēraḷa-Viṇṇagar-Emberumāṉ of the western temple, Maṉukulamādēśvaram-Uḍaiyār of Śrīkayilāyam (temple), Vīrakēraḷap-perumbaḷḷi and Uttaradēvi as a protection of the city (Śaḷukki) and made provision for worship, offerings, lamps and flower-gardens in the first two temples mentioned above and also made gifts of land to all the temples by assigning the villages of Eṟumbūr, Kuṟumbūr, Vīra-perumbākkam and Iluppai. The servants required for these temples were also given house-sites.

NA-1112

Ref.: *ARE*, 1920, no. 475.

On the west and south walls of the *maṇḍapa* in front of the same shrine.

Tamil.

Pāṇḍya; Tribh. Kōṉēriṉmaikoṇḍāṉ (*Jaṭavarmaṉ Suṇḍara-Pāṇḍya I*), r.y. 13+1=*c A.D.* 1265.

Records gifts of certain taxes to the temple for conducting a service called *Kōdaṇḍa-rāmaṉ śandhi* in the name of the king and for offerings and worship to the god, Nāyaṉār Chōḷakēraḷa-Viṇṇagar-Emberumāṉ and for the repairs to the temple.

NA-1113

Ref.: *ARE*, 1920, no. 478.

On the east wall of the same *maṇḍapa*.

Pāṇḍya; Perumāḷ Kulaśēkharadēva, (*Māṟavarmaṉ Kulaśēkhara I* ?),[1] r.y. 16=(*c A.D.* 1284).

States that Vijayapālaṉ of Puduppākkam made an ornamental pedestal and had the god installed on it.

NA-1114

Ref.: *ARE*, 1920, no. 476.

On the south wall of the same *maṇḍapa*.

Tamil; damaged.

Pāṇḍya; Māṟavarmaṉ Tribh. Kula-śēkharadēva (*Kulaśēkhara I*), r.y. 40, Makara, ba. Daśamī, Thursday, Anusha =*Thursday* 18 *January*, *c A.D.* 1308.

Records the tax-free gift of certain lands in the hamlets of this village as *Kuḍiniṅgā-tiruviḍaiyāṭṭam* to the god Chōḷakēraḷa-Emberumāṉ by the residents of Śaḷukki *alias* Chōḷakēraḷa-puram.

NA-1115

Ref.: *ARE*, 1920, no. 465.

On the north wall of the central shrine in the Maṉukulamahādēva temple.

Tamil.

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[1] There were three Pāṇḍya kings by name Kula-śākhara coming into picture in the 13th cent. A.D. The earliest of them *viz.* Jaṭāvarmaṉ Kulaśēkhara I (acc. A.D. 1190) confined himself to the Pāṇḍya country and the second one Jaṭāvarmaṉ Kulaśākhara II, (acc. *c* A.D. 1238) is known to have ruled only for seven years. Hence this record may be attributed to Māṟavarmaṉ Kulaśēkhara I (acc. *c* A.D. 1268).

Pāṇḍya; Māṟavarmaṉ *alias* Tribh. Kulaśēkharadēva, (*Kulaśēkhara I*), r.y 41= *c A.D.* 1309.

Records gift of the village Murukkēri in Śaḷukkipaṟṟu as a tax-free *dēvadāna* to the temple of Āḷuḍaiyār Maṉukulakēsarīśuram-Uḍaiyār for worship and repairs.

ŚĀTTAMAṄGALAM

NA-1116

Ref.: *SOI*, pp. 157-62; *Damilica*, 1970, p. 121-5.

Found on the natural surface of a rock called 'Perumāḷpāṟai' by the local people near the Chandranāthasvāmi temple in the village.

Tamil, 13 lines.

Pallava; Nandippōttaraiśar (*Nandivarmaṉ II Pallava malla*), r.y. 14=*c A.D.* 745.

Records the gift of 7 *kaḷañju* of gold by one *Iḷaiyār Bavaṇandi* for feeding the Jaina monks (*tavaśikaḷ*) excluding those who belonged to the *paḷḷi* (Jaina temple) with the supply of one *uḷakku* (?) of rice daily per *kaḷañju*. The *ūrār* agreed to protect the charity (to incur) the sin, (on default) of having destroyed the *Kāmakkōṭṭam* and to pay a fine of one *kāḍi* of paddy per day to the ruler. It is stated that the gold shall not become the commodity (?) of goldsmiths.

NA-1117

Ref.: *Damilica*, 1970, pp. 121-5.

In the same place.

Tamil, 10 lines.

Pallava; Nandipōttaraśar (*Nandivarmaṉ II Pallavamalla*), r.y. 33=*c A.D.* 764.

Records the endowment by the *ūrār* of Śāttamaṅgalam for the tank (in the village). The endowment consisted of two *paṭṭi* of *aṟappuṟam* and in Īttaṅkāḍu, two *paṭṭi* of *iḷamakkaḷ-paṭṭi*, (the income from the taxes of) *kūṭṭu*, *irappu*, *iḷamakkaḷ-kāṇam*, [*mattu*]-*nel* (?) and *pānilai* (?), three house sites and the palmyra grove in the eastern field included under Mudukāḍu. The *iḷamakkaḷ* and not the *maṉṟāḍuvār* are stated to be the *nāyakar* (administrators ?) (of the endowment). The *ūrār* agreed that sellers and purchasers of the endowed property, if any, shall pay a fine of 100 *kaḷañju* to the temple.

NA-1118

Ref.: *SOI*, pp. 157-62; *Damilica*, 1970, pp 121-25,

In the same place.

Tamil, 9 lines

Pallava; Nandippōttaraiśar (*Nandivarmaṉ II Pallavamalla*), r.y. 56=*c AD*. 787.

Records that gift of 17 *kaḷañju* of gold by Pūṇḍa Muppā [vai*], the daughter of the Jaina ascetic of Viḷukkam and the stipulation for the supply one *uḷakku* of rice per *kaḷañju* every morning to the *paḷḷi* for for feeding by somebody (name lost). The *ūrār* agreed to protect this charity and the amount deposited by *Bavaṇa* [*ndi*].

NA-1119

Ref.: *SOI*, pp. 157-62; *Damilica*, 1970, pp. 121-5

In the same place.

Tamil, 8 lines.

Pallava; *Kampavarmaṉ*, r.y. 6=*c A.D.* 875 (?).

Records that Mādavi, wife of *Kāṭag[a*]adiyaraiyar* renovated the temple (*tirukkōyil*) caused the construction of the *muga-maṇḍagam*, renovated the cavern (*pāḻi*) caused the construction of the temple of Yakka Paḍāri (i.e. Yakshi-bhaṭāri) and donated a big gong to the *paḷḷi*.

NA-1120

Ref.: *Damilica*, 1970, p. 127.

On a rock near the *uṇṇāḻigai* in the Chandranāthasvāmi temple.

Tamil, 8 lines; damaged.

Chōḷa (?); *Pārthivēndravarmaṉ*, r.y. 5= *A.D.* 961.

Records gift of some lands by the *ūrār* of Sāttamaṅgalam in Veṇkuṉṟanāḍu to the Vishṇu temple of the village for food-offerings. Mentions *Paṉaṅkāṭṭuk-kuṇḍil*.

NA-1121

Ref.: *Damilica*, 1970, p. 125.

On a natural surface of a rock called 'Perumālpāṟai' by the local people near the Chandranāthasvāmi temple in the village.

Tamil, 7 lines; damaged in the middle portion.

Chōḷa (?); *Pārthivēndravarmaṉ*, r.y. 11= *c. A.D.* 967.

Seems to register gift of some lands by the *ūrār* of Vanduṟai....in Veṇkuṉṟa-nāḍu, a s.d. of Veṇkuṉṟa-kōṭṭam and entrusted the same with the *ūrār* of Śāttamaṅgalam in the same *nāḍu* and *kōṭṭam*.

NA-1122

Ref.: *Damilica*, 1970, p. 126; *SOI*, pp. 160-1.

In the same place.

Tamil, 6 long lines.

Chōḷa; *Rājarājakēsarivarmaṉ Rājarāja-I*), r.y. 12[1]=*A.D.* 997.

Records gift of land irrigated by the big sluice (*tūmbu*) for a perpetual lamp in the (*Jaina*) *temple called Vimala-Śrī-Yārya Tīrttapaḷḷi by Baladēvapiḍāraṉ, a disciple of Śrī-Ādidēva*. The *ūrār* of Sāttamaṅgalam in Veṇkuṉṟa-nāḍu a s.d. of Veṇkuṉṟa-kōṭṭam, declared the land as tax-free (*iṟāi-iḻichchēri*) and exempted it from paying *kuḍimai* and *nīr-vilai*. The boundaries of the gift land are given.

SĪYAMAṄGALAM (NEAR DĒŚŪR)

NA-1123

Ref.: *ARE*, 1900, no. 67; *EI*, vi, no. 32(A), p. 320.

Engraved on the right pillar of the gate forming the entrance of the rock-out Śiva temple, called Tūṇāṇḍār (Stambēśvara) temple.

Sanskrit (verse in Ārya metre); Pallava-Grantha, 4 lines.

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[1] It has been read as 10, in *SOI*.

Pallava; (*Mahēndravarmaṉ I*), r.y. ——: (*a e. c A.D.* 610).

Records that the temple named '*Avanibhājana Pallavēśvaram*' was caused to be made by the *king Laḷitāṅkura*[1] in order to obtain merit in the future life.

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[1] Evidently a surname of Mahēndravarmaṉ I.

NA-1124

Ref.: *ARE*, 1956-7, no. 131.

On the extreme right pillar in the rock-cut shrine of the same temple.

Tamil.

Pallava; *Dantivarmaṉ*, r.y. 4=*A.D.* 800.

Records the construction of a sluice called *Kumaravāy* by *Aḍavi Śrī Gaṅgaraiyar Neṟkuṭṭi Perumāṉār*,[1] *the headman of Tiruppālaiyūr in Perumpālaiyūr in Ūṟṟukkāṭṭukōṭṭaṁ with the approval of Perumāṉār* (*i.e. the king*).

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[1] Identical with his name sake figuring in no NA-1125 below.

NA-1125

Ref.: *ARE*, 1900, no. 68; *EI*, vi no. 32(B), p. 321.

On the left pillar of the gate forming the entrance of the same temple.

Tamil, 16 lines.

Pallava; Kō-Viśaiya Nandivikkiramavarmaṉ (*Nandivarmaṉ III*), r.y. 3= c *A.D.* 849.

Records that one *Aḍavi Śrī-Gaṅgaraiyar Neṟkuṭṭi*,[1] *the headman of Tiruppālaiyūr* of Perumpālaiyūr in Ūṟṟukkāṭṭuk-kōṭṭam, after securing the permission of the king (*Perumāṉār*) built the *mugamaṇḍagam*, for the merit of his mother Naṅgaṇi Naṅgai.

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[1] Cf. no NA-1124 above.

NA-1126

Ref.: *ARE*, 1956-7, no. 136.

On a pillar in the empty shrine in the outer *prākāra* of the same temple.

Tamil.

—— (*c* 9th cent. *A.D.*).

States that the pillar was caused to be made by Jallavai, wife of. . . .Porimaiyaṉ.

NA-1127

Ref.: *ARE*, 1900, no. 70(A); *Ibid*, 1957-7, no. 132; *SII*, vii, no. 75.

On the rock in the south-east corner of the same temple.

Tamil, 10 lines; built in and damaged.

Rāshṭrakūṭa; Kaṇṇaradēva (*Krishṇa III*), r.y. 22=*A.D.* 961.

Registers gift of land at Śīyamaṅgalam to the temple to provide for *aḷukkavi* offerings by *Akkaiyadēvi who was the daughter of the king* and who was governing the village at that time.

NA-1128

Ref.: *ARE*, 1900, no. 69; *SII*, vii, no. 73.

On the rock in the north-east corner of the same temple.

Tamil, 16 lines; damaged,

Chōḷa; Parakēsarivarmaṉ (*Āditya II Karikāla*), r.y. 3 =*c A.D.* 967-8.

Records gift of a *cheṟuvu* of land and a well to the temple of Tirukkaṟṟaḷi-Mahādēva at Śīyamaṅgalam as *dēvadāna* to provide for *oḷukkavi* offerings. The donor seems to be *Śrī-Gaṅgaraiyar Gaṅga-Chūḷāmaṇi alias Mummuḍichōḷa-Śembiyaṉ Śrī Gaṅgaraiyar* of *Neḍuṅguṉṟam* in Kuṉṟa-nāḍu, a s.d. Palakuṉṟak-kōṭṭam, who was ruling over Palakuṉṟa-kōṭṭam, Veṇkuṉṟak-kōṭṭam and Śiṅgapura-nāḍu. The *ūr* of the village remitted all kinds of taxes on the granted land including *irai*, *echchōṟu*, *veṭṭi* and *amañji*.

It is stated that on default, the *ūr* as a whole were liable to a daily fine of 108 *kāṇam* at the *dharmāsana* and daily fine of 24¼ (*kāṇam*) from the *kuḍikkāḍu*; and for obstruction of irrigation channels or water, they were liable to another fine of ¼ *poṉ* daily to the ruler of the day.

NA-1129

Ref.: *ARE*, 1900, no. 70; *SII*, vii, no. 74.

In the same place.

Tamil, 7 lines; damaged and built in.

Chōḷa; Parakēsarivarmaṉ, 'who took the head of Vīra Pāṇḍya', (*Āditya II Karikāla*), r.y. 4=*A.D.* 968-9.

Seems to register a gift to the Tirukkaṟṟaḷi-Mahādēva temple of Śīyamaṅgalam by *Śrī-Gaṅgaraiyar Gaṅga-Chūḷāmaṇi alias Mummuḍichōḷa-Śēmbiyaṉ Śīy*(*Śrī*)*Gaṅgaraiyaṉ*. Śīyamaṅgalam was situated in Teṉṉāṟṟūr-nāḍu, a s.d. of Palakuṉṟak-kōṭṭam.

NA-1130

Ref.: *ARE*, 1900, no. 60; *SII*, vii, no. 64.

On the north wall of the verandah (right of entrance) in front of the same temple.

Tamil, 9 lines.

Chōḷa; Parakēsarivarmaṉ (*Āditya II Karikāla*), r.y. 5=*c A.D.* 969-70.

Records gift of 10 *mā* of land to the Tirukkaṟṟaḷi-Mahādēva temple of Śīyamaṅgalam in Teṉṉāṟṟūr-nāḍu a s.d. of Palakuṉṟak-kōṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam, for a perpetual lamp. The donor, a *veḷḷāḷaṉ* Kāḷi Pūṇḍi of Pullāli in Vaḍakarai--Kīḻkūr-nāḍu, a s.d. of Vēśālippāḍi, in Śrī-Pāṇḍi-nāḍu, bought the land from the *ūr* of Śīyamaṅgalam who remitted all kinds of taxes on the land including *śilliṟai*, *chōṟumāṭu*, *veṭṭi-muṭṭai-āḷ*, *śeññīr-amañji*, etc.

NA-1131

Ref.: *ARE*, 1901, no. 227; *SII*, vii, no. 440.

On a rock near the Stambēśvara temple.

Tamil, 17 lines.

Chōḷa: Rājarāja-Rājkēsarivarmaṉ *alias* Rājarājadēva, (*Rājarāja I*), r.y. 19=*A.D.* 1004.

Records gift of 1,602 *kuḻi* of land by Kaḍambaṉ Vēṅkaḍaṉ a *veḷḷāḷa* of Nallūr-udukkuḍi in Tiruviḻundūrnāḍu situated on the southern (bank) of Chōḻa-nāḍu, for two perpetual lamps. The land was previously sold to the donor by the *ūr* of Śīyamaṅgalam in Teṉṉāṟṟūr-nāḍu, in Palkuṉṟa-kōṭṭam and was freed from all taxes and dues. The gifted land was taken charge by the *ūr* for cultivation who agreed therefor, to supply daily one *uri* of oil, for two lamps, the quantity of which was comparable to that of the measure *nāḻi* of the god who was pleased to stand at Kachchippēḍu (*ūragattu-niṉṟār-nāḻi*) to god Tirukkaṟṟaḷi-Mahādēvar of the village. Mentions 16 span rod, 4 span rod, and Ambalattāḍī-vāyakkāl and Veṇkāḍadēva-vāykkāl.

NA-1132

Ref.: *ARE*, 1900, no. 63; *SII*, vii, no. 67.

On the east wall of the Stambēśvara temple.

Tamil, 5 lines.

Chōḻa; *Vikrama-Chōḻa*, r.y. 16=*A.D.* 1134.

Registers *dēvadāna* gift of land in Śīyamaṅgalam (including proceeds of some taxes) by *Śeṅgēṇī Nālāyiravaṉ Ammaiyappaṉ alias Rājēndrachōḻa-Śambuvarāyaṉ* to the Tūṇāṇḍār temple at Śīyamaṅgalam for the *ardhajāma* worship and food-offerings. Śīyamaṅgalam was in Teṉṉāṟṟūr-ṅāḍu in Palkuṉṟa-kōṭṭam. Mentions *arundōḍu, śiṟupāḍikāval, kaṇkāṇi* etc.

NA-1133

Ref.: *ARE*, 1900, no. 64; *SII*, vii, no. 68.

In the same place.

Tamil, 19 lines.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadêva (*Kulōttuṅga II*), r.y. 3=*A.D.* 1136.

Begins with the historical introduction *Pūmēvu vaḷar* etc., of the inscription of the king. Records that a *paḷḷi* resident of Śambupura called Śelvaṉ shot an arrow by mistake causing the death of *Paḷḷi* Vēṇāṭṭarayaṉ of the same village and that the *nāṭṭavar* and *Śambuvarāyar* met in assembly and imposed a fine of 16 cows on the former for burning half-a-lamp in the Stambēśvara temple in expiation of the sin.

NA-1134

Ref.: *ARE*, 1900, no. 66; *SII*, vii, no. 70.

On the south wall of the *maṇḍapa* in front of the same temple.

Tamil; 6 lines.

Chōḻa; Rājakēsarivarmaṉ Tribh. Kulōttuṅga-Chōḻadēva, (*Kulōttuṅga II*), r.y. 9=*A.D.* 1142.

Begins with the historical introduction *Pūmēvu vaḷar* etc., of the inscription of the king. Refers to an accidental killing of Vīraṉ (?) son of Kāḍaṉ of Vayalūr during hunting by Naṭṭuvaṉ Vāśal Viṇkavaraiyaṉ Eḻuvaṉ of Perāvūr.

In expiation, the latter was directed by the *pannāṭṭār* to pay 15 (*poṉ* ?) for burning half-a-lamp in the temple of Tūṇāṇḍavar.

NA-1135

Ref.: *ARE*, 1900, no. 61; *SII*, vii, no. 65.

On the east wall of the Stambēśvara temple.

Tamil, 13 lines.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva, (*Kulōttuṅga III*), r.y. 20[1]=*A.D.* 1198.

Gives a list of gifts, to the temple, of lands for perpetual lamp etc. This is said to have been *a copy re-engraved* on the present stone since the original stones were used for erecting a compound wall on the northern side of the Tūṇāṇḍār temple at Śīyamaṅgalam by *Kulōttuṅga-Chōḷa Śambuvarāyar*.

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[1] The date has been read as [22] in the *Annual Report*; symbols are used in the inscription to indicate *kuḷi, teṟku, idaṉ, kīl, mēl* and *vaḍa*.

NA-1136

Ref.: *ARE*, 1900, no. 62; *SII*, vii, no. 66.

In the same place.

Tamil, 13 lines.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva (*Kulōttuṇga III*), r.y. 24=*A.D.* 1202.

Records a gift of 20½ *vēli* of land as *dēvadāna* gift to the Tūṇāṇḍār temple at the village by *Kulōttuṅga-Chōḷa-Śambuvarāya*, which includes 24,000 *kuḷi* (12 *vēli*) in Śīyamaṅgalam, the older *dēvadāna* land 8 *vēli* and another 2½ *vēli* in Mañjaḷpaṭṭi.

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[1] The date may be read as 44; if so, the epigraph may be ascribed to Kulōttuṅga I.

NA-1137

Ref.: *ARE*, 1956-7, no. 133.

On the south wall of the first *prākāra* of the Stambēśvara temple.

Tamil.

Chōḷa; *Kulōttuṅga*,[1] r.y. 11: (*12th cent. A.D*).

Stops after mentioning the date.

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[1] The identity of the king is not verifiable.

NA-1138

Ref.: *ARE*, 1956-7, no. 134.

On the base of the south wall of the *ardha-maṇḍapa* in the same temple.

Tamil.

Pāṇḍya; Māṟavarmaṉ Vikrama-Pāṇḍyadēva, (*Vikrama Pāṇḍya III* ?), r.y. 5, Tai=*c A.D.* 1288.

Records a grant of land in *Śīyamaṅgalam alias Kulōttuṅgachōḷa-nallūr in Viḍāṟpaṟṟu alias Vikrama-Pāṇḍya-vaḷanāḍu in Palkuṉṟa-kōṭṭam* made free of all taxes for worship and offerings to god Śivabrāhmaṇya-Piḷḷaiyār at Tūṇāṇḍār-kōyil by the residents of Śīyamaṅgalam.

NA-1139

Ref.: *ARE*, 1901, no. 227(A); *SII*, vii, no. 441.

On a boulder about two furlongs to the north-west of the same temple.

Sanskrit and Tamil; Grantha and Tamil, 7 lines.

Records that the *tiruppadaṇam* (terrace ?) was made by *Vajranandiyōgīśvarar, the disciple of Maṇḍalāchāryar-Guṇavīradēvar.* Mentions *Draviḷaśaṅgha* and *Nandiśaṅgha.*

NA-1140

Ref.: *ARE*, 1900, no. 65; *SII*, vii, no. 69.
On the north wall of the *maṇḍapa* in front of the Stambēśvara temple.
Tamil, 12 lines.
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Records an agreement given by the *stānattār*, to one *Perumāḷ Gāṅgēyar, daughter of Tiyāgapperumāḷ*, one of the *kāṇis* at Neṟkuppai *alias* Tirumudukuṉṟam, in Paruvūrkūṟṟam, in Mēṟkāl-nāḍu, a s.d. of Iruṅgōḷappāṇḍi-nāḍu and a servant (*toṇḍar*) of Śiṟṟāmūr-Uḍaiyār, for maintaining the central shrine, of god Āḷuḍaiya-Nāyaṉār-Tūṇāṇḍār at Śīyamaṅgalam in Teṉṉāṟṟūr-nāḍu, in Palkuṉṟa-kōṭṭam, a s.d. of Jayaṅgoṇḍachōḷa-maṇḍalam. She was given the hereditary right of reciting the hymns and playing on the lute before the god (*turukkaiōṭṭi-tirumuṉōḍugaiyum*) and (to reside) in the *Chittiramēḻi-maṭha*, located in the Pallavaṉ street, besides one *paḍakku* of paddy daily and twelve *paṇam* per year as wages. The agreement was given into effect from the year Visvāśu and the month Chittirai (*Visvāśu-saṁvatsarattu*).

ŚRĪPURUSHAMAṄGALAM

NA-1141

Ref.: *ARE*, 1900, no. 59; *SII*, vii, no. 63.
On the west wall of the Maṇikaṇṭhēśvara temple.
Sanskrit and Tamil; Grantha and Tamil, 19 lines.
Pāṇḍya; Jaṭāvarmaṉ Sundara Pāṇḍyadēva, (*Sundara Pāṇḍya I*), r.y. ——: (*acc. c A.D.* 1251).

Registers gift (?) of 327¾ (*vēli*) and 2 *mā* land in Śrīpurushamaṅgalam and its hamlets to the *brāhmaṇas* of *Sundara-Pāṇḍya-chaturvēdimaṅgalam in Kāñchipuram to the south of the Aruḷāḷpperumal temple founded by the king.*

The Sanskrit portion mentions the king as—*Sōmakulatilaka, Madhurāpurimādhava, Kēraḷavaṁśa-nirmūlana, Chōḷakulaśailakuliśa, Kāñchīpuravarādhīśvara, Mahārājādhrāja Paramēśvara* etc.

TEḶḶĀR

NA-1142

Ref.: *ARE*, 1934, 5, no. 71.
On the west wall of the *maṇḍapa* in front of the central shrine in the Tirumūlīśvara temple.
Tamil; ends of lines built in.
Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva (*Kulōttuṅga II or III*), r.y. 7=(*A.D.* 1140 *or* 1185).

Records a gift of four cows by Tillaivaṉ-amuḍaiyāṉ of Śiṟṟāmūr for a twilight lamp.

NA-1143

Ref.: *ARE*, 1934-5, no. 68.
On the east wall of the same *maṇḍapa*.

Tamil; damaged at the end.

Chōḷa; Tribh. Kulōttūnga-Chōḷaḍēva (*Kulōttuṅga II or III*), r.y. 9=(*A.D.* 1142 *or A.D.* 1187).

Records a gift of cows for a lamp to the temple of Mūlattāṇamuḍaiyār at Teḷḷāṟu by Irumbēḍu-kiḻāṉ.

NA-1144

Ref.: *ARE*, 1934-5, no. 69.

On the east wall of the same *maṇḍapa*.

Tamil; built in at the end.

Chōḷa; Tribh. Vīrarājēndra-Chōḷadēva (*Kulōttuṅga III*), r.y. 7=*A.D.* 1185.

Records the gift of gold by *Perumbāṇaṉ* of Toṇḍūr for a twilight lamp in the temple.

NA-1145

Ref.: *ARE*, 1934-5, no. 64.

On the south wall of the central shrine in the same temple.

Tamil.

Pāṇḍya ; Perumāḷ Sundara Pāṇḍyadēva (*Jaṭāvarmaṉ Sundara Pāṇḍya I*), r.y. 13+1=*c A.D.* 1265.

Registers *an order of the king to the nāṭṭavar* of Teḷḷāṟṟu-paṟṟu remitting taxes on certain lands in their *paṟṟu* for the expenses of worship and offerings and for the *Kōdaṇḍarāmaṉ-śandhi* instituted in the name of the king in the temple of Mūlasthāṇam-Uḍaiyār in the village.

NA-1146

Ref.; *ARE* 1934-5, no. 70.

On a stone built into the flooring in front of the east wall of the *maṇḍapa* in front of the same shrine.

Tamil; built in at the end.

Pāṇḍya; Māṟavarmaṉ Tribh. Vikrama Pāṇḍyadēva (*Vikrama Pāṇḍya III ?*), r.y. 5=(*c A.D.* 1288).

Appears to relate to certain concessions in tax, granted to the colonists of the *añjiṉāṉpugaliḍam* (refugee centre) in Teḷḷāṟu *alias* Sundara-Pāṇḍyanallūr.

NA-1147

Ref.: *ARE*, 1900, no. 71; *SII*, vii, no. 76.

On the east wall of the same temple.

Tamil, 11 lines.

Pāṇḍya; Māṟavarmaṉ Vikrama-Pāṇḍyadēva (*Vikrama Pāṇḍya III*), r.y. 6=*c A.D.* 1289.

Registers gift of 500 *kuḷi* of land in Teḷḷāṟu in Teḷḷāṟu-nāḍu, in Vikrama-Pāṇḍyavaḷanāḍu in Veṇkuṉṟakkōṭṭam in Jayaṅgoṇḍachōḻa-maṇḍalam, to Śellapiḷḷai Āṇḍār, the priest of the temple as *maḍappuṟam* free of taxes by the *nāṭṭavar* of Teḷḷāṟu-ṅāḍu. *The document was written by Periyanāṭṭuvēḷāṉ at the request of the nāṭṭavar* which was endorsed (*kaḍaivīḍu*) by *Piḷḷai Vikrama-Pāṇḍya Māvalivāṇarāyar.*

NA-1148

Ref.: *ARE*, 1934-5, no. 72.

On the south wall of the *maṇḍapa* in front of the central shrine in the same temple.

Tamil; built in at the ends of lines.

Pāṇḍya; Māṟavarmaṉ Tribh.......yaḍēva,[1] (Vikrama Pāṇḍyadēva III ?), r.y. 6=*c* *A.D.* 1289.

Records a tax-free gift of *mā* of land and the taxes on 12 looms by the *nāṭṭavar* for the expenses of worship in the temple. Mentions Teḷḷāṟu-nāḍu in Vikramapāṇḍya-vaḷanāḍu, a division of Jayaṅgoṇḍachōḷa-maṇḍalam.

TIRUKKŌL

NA-1149

Ref.: *ARE*, 1916, no. 277; *SII*, xiii, no. 297.

On the west face of the boulder with Jaina images.

Tamil, 12 lines; badly damaged.

Chōḷa; *Rājakēsarivarmaṉ* r.y. 22=: (*c* 10th cent. *A.D.*)

Seems to record an endowment, the nature of which is not clear, to a Jaina shrine called Gaṅgaśūrapperumbaḷḷi at Rāja-[kēsari]-puram by *Śrī Gaṅgaraiyaṉ*. It also mentions another shrine called Maiśuttapperumbaḷḷi in the same place and a *paḷḷichchandam* land situated in Tiruviḍaikkaḷi.

NA-1150

Ref.: *ARE*, 1916, no. 276; *SII*, xix, no. 51.

On the east face of the same boulder.

Tamil, 13 lines.

Chōḷa; *Parakēsarivarmaṉ*, r.y. 3: (*c* 10th cent. *A.D.*)

Seems to record some provision including (?) a gift of 200 sheep for the daily supply of 2 *nāḷi* of ghee and 10 *nāḷi* oil to the Jaina temple, Maiśitta-Perumbaḷḷi at Śrī-Daṇḍapuram in Poṉṉūr-nāḍu a s.d. of Veṇkuṉṟakōṭṭam, by one *Eṟa Nandi alias Naratoṅga-Pallavaraiyaṉ of Nelvēli*[1] in Nelvēli-nāḍu of Paṉaiyūr-nāḍu, a division of Chōḷa-nāḍu,

NA-1151

Ref.: *ARE*, 1916, no. 279; *SII*, xix, no. no. 301.

Tamil, 11 lines, much damaged.

Chōḷa, *Parakēsarivarmaṉ*, r.y. 12: (10th cent. *A.D.*)

Seems to record an endowment in money for the daily supply of water to the temple of Kaṉakavīrachittaḍigaḷ by *Śembiyaṉ Śembottilāḍaṉār, son of Viḍēlvidugu Śembottilāḍaṉār alias Gaṇaperumāṉār of Naḍu-nāḍu.*

NA-1152

Ref.: *SITI*, i, no. 124, pp. 134-5.

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[1] Perhaps the king is Vikramapāṇḍya.

[1] This is probably the same as one of the two villages of the name Nenmēli in Nannilam and Nagapattinam taluks of Thanjavur district.

On the base of the wall in the Jain temple of the village.

Tamil.

Later Pallava; *Kōpperuñjiṅgadēva*, r.y. 3, Kārttigai (*c* 13th cent. *A.D.*)

Records the grant of the *paḷḷichchandam* village, tax-free as in the previous years, to a certain *Vrati-udāraṇa Svāmidēva, disciple of Talayāri Svāmin,* and his *paṇḍits*.

NA-1153

Ref.: *ARE*, 1916, no. 278.

On the west face of the boulder containing Jaina image.

Tamil; much damaged.

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Registers a gift of gold for a lamp.

NA-1154

Ref.: *ARE*, 1916, no. 280.

On two pillars in the *maṇḍapa* in front of the Vardhamāna temple.

Tamil.

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States that the pillars were the gift of Iḍaiyāṟṟaṉ Āṭkoṇḍāṉ Māvīraṉ of Arumoḻidēvapuram.

TIRUMĀLPĀḌI

NA-1155

Ref. *ARE*, 1919, no. 219.

On the east, north, west and south walls of the central shrine in the Raṅganāthasvāmin temple.

Tamil.

Chōḻa; Tribh. Kulōttuṅga - Chōḻadēva (*Kulōttuṅga III*), r.y. 4 [0] =*A.D.* 1218.

Records gift of land by purchase as *dēvadāna*, to the temple of Vikrama-Chōḻa-Viṇṇagar-Āḻvār, by the residents of Teṉṉāṟṟūr in Teṉṉāṟṟūr-nāḍu, a s.d. of Palakuṉṟa-kōṭṭam, a district of Jayaṅgoṇḍa-chōḻa-maṇḍalam.

UḶUNDAI

NA-1156

Ref.: *ARE*, 1955-6, no. 240.

On the west wall of the central shrine in the Agastīśvara temple.

Tamil; damaged.

Chōḻa; Kulōttuṅga (*Kulōttuṅga III*), r.y. 9=*A.D.* 1187.

Seems to record the gift of land, made tax-free, as *dēvadāna* to god Tiruvagattīśuram-Uḍaiyār at Uḷundai, by a certain *A[vi]-Āḻvār alias Śevya-na[mbirāṭṭiyār]* *śandhi* lamps for her own merit.

NA-1157

Ref.: *ARE*, 1955-6, no. 238.

On the south wall of the same shrine.

Tamil.

Chōḻa; *Kulōttuṅga (III)*, r.y. 23=*A.D.* 1201.

Records the gift of one *paḻaṅkāśu* entrusted in the hands of the *śivabrāhmaṇa*, Araśu-bhaṭṭaṉ, for half a lamp by Nāraṇa-bhaṭṭaṉ.

NA-1158

Ref.: *ARE*, 1955-6, no. 239.
On the west wall of the same shrine.
Tamil; incomplete.
Chōḻa; *Kulōttuṅga* (*III*), r.y. 25=*A.D.* 1203.

Seems to record the gift of 63 *pudukkāśu* by Śīśuvaṇa-Perumāḷ for a *śandhi* lamp to god Tiruvagattīśurar at Uḻundai, entrusted into the hands of Araśu-bhaṭṭaṉ, a *śiva-brāhmaṇa* of the Agastīśvara temple.

NA-1159

Ref.; 1955-6, no. 237.
On the north wall of the same shrine.
Tamil; incomplete.
Chōḻa; *Kulōttuṅga* (*III*), r.y. 3 [2], Kārttigai=*A.D.* 1210.

Seems to record the gift of one *paḻaṅkāśu* by ....rutta Pōśipperumāḷ. Mentions Araśu-bhaṭṭaṉ a *śivabrahmaṇa* of the temple of Uḷundai.[1]

NA-1160

Ref.: *ARE*, 1955-6, no. 241.
On the wall of the *maṇḍapa* in the Perumāḷ temple in ruins.
Tamil; damaged and fragmentary.
Pāṇḍya; Vikrama-Pāṇḍya (*Māṟavarmaṉ Vikrama Pāṇḍya III* ?), r.y.——: (*acc. c A.D.* 1283).

Seems to record some pious act of [A]ḻagaṉ Maṇavāḷappermāḷ. Mentions Iruñjiṟai.

VAILUR (VĀYALŪR)

NA-1161

Ref.: *ARE*, 1922, no. 422; *Ibid*, part ii, p. 123.
On the south and east walls of the Subrahmaṇya temple on the hill.
Tamil.
Chōḻa; Parakēsarivarmaṉ *alias* Tribh. *Vikrama-Chōḻadēva*, r.y. 11=*A.D.* 1129.

Begins with the historical introduction *Pūmādu puṇara* etc. of the inscription of the king. Registers the gift, as *dēvdāna* of Pañchaṟai-Tirunallūr *alias* Chitramēḻi-nallūr to God Ammai-Viṇṇagar Tiruvirund-Āḻvār and his consort, by the residents of Uttamachōḻa-vaḷanāḍu in appreciation of several meritorious acts done, such as founding of villages, constructing of tanks and temples, setting up of images, etc., by *Śeṅgēṇi Śambugarājaṉ Nālāyiravaṉ Ammaiyappaṉ alias Rājēndrachōḻa-Śambugarājaṉ of Muṇṇūāṟuppaḷḷi in Ōymā-nāḍu alias Vīra-Rājēndravaḷanāḍu*, who set up these images on the Tiruvēdimalai hill at Vāyalūr.

NA-1162

Ref.: *ARE*, 1922, no. 421; *Ibid*, part ii, p. 123.

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1. The purport of the inscription is not clear.

Grantha and Tamil.

Chōḷa; Tribh. Rājarājadēva (*Rājarāja II*), r.y. 15=*A.D.* 1161.

Records gift of certain taxes in Pañchaṟai-Tirunallūr *alias* Chitramēḻinallūr by *Miṇḍaṉ Śīyaṉ Ammaiyappaṉ alias Edirilicōḷa-Śambuvarāyaṉ* for special offerings and festivals of the God Ammai-Viṇṇagar-Āḻvār and his consort set up on the Tiruvēdimalai in Vāyalūr *alias* Kulōttuṅgachōḷa-nallūr, in Uttamachōḷa-vaḷanāḍu, a district of Jayaṅgōṇḍachōḷa-maṇḍalam by the grandfather of the donor. The taxes included *veṭṭi*, *chiṟupāḍikāval*, *taṉiyāṭpēru* and *kaṅgāṇimānellu*.

NA-1163

Ref.: *ARE*, 1922, no. 418; *EI*, xxiii, no. 27.

On a rock above a natural reservoir of water to the south of the village.

Tamil (prose and verse).

Later Pallava; Kōpperuñjiṅga (*Kōpperuñjiṅga I*), r.y. ——: (*acc. A.D.* 1231).

The beginning prose passage refers to Kōpperuñjiṅgaṉ Aḻagiyasīyaṉ who conquered the Chōḷa king at Teḷḷāṟu, deprived him of all royal insignia, and after imprisoning the Chōḷā king, took the Chōḷa country.

The first verse extols the greatness and prowess of Kōpperuñjiṅgadēva in accomplishing the imprisonment of the Chōḷa king along with his ministers and annexing the Chōḷa territory, and further, it refers to his encounter with Hoysāḷa warriors, his vast army, his favourite deity in the Golden Hall at Chidambaram and to his love for and patronage of Tamil literature.

The second verse warns other kings not to oppose this chief but to submit themselves quietly by paying tribute, considering the fate of the Chōḷa king.

The next verse, after referring to the exploits of this ruler in stamping the insignia of his banner on the breast and shoulders of powerful kings refers to the langour of the Chōḷa sovereign in prison.

The last two verses are addressed directly to the king describing the state of his lady-love during his absence on a campaign against the Chōḷa king.

NA-1164

Ref.: *ARE*, 1922, no. 419.

On the north wall of the Subrahmaṇya temple on the hill.

Tamil.

Pāṇḍya; Jaṭāvarmaṉ *alias* Tribh. Sundara Pāṇḍyadēva, (*Sundara Paṇḍya I* ?), r.y. 1 [9]=(*c A.D.* 1270).

Mentions that as worship to the God Ammai-Viṇṇagar Emberumāṉ who was pleased to reside on the 'Tiruvēdimalai' in Vāyalūr in Aṇṇamaṅgalappaṟṟu was neglected for a long time, the residents made a tax-free gift of land as *tiruviḍaiyāṭṭam* for worship, repairs and lamps and for celebration of certain festivals.

VALLAM

NA-1165

Ref.: *ARE*, 1900, no. 74; *SII*, vii, no, 82.

On the south wall of the central shrine of the Śiva temple.

Tamil, 8 lines.

Pāṇḍya; *Tribh. Sundara Pāṇḍyadēva*, r.y. 12: (*c* 13*th cent. A.D.*).

Registers gift of 2½ (*vēli* ?) land as *tiru-viḷakkuppuṟam* by the *nāṭṭavar* of Ātti-paṟṟu and Aḷipaḍaitāṅgipaṟṟu for five perpetual lamps to the Nāyaṉār of Tiru-agatīśvaram ih Vallam in Valla-nāḍu, a s.d. of Veṇkuṉṟa-kōṭṭam in Jayaṅgoṇḍa chōḷa-maṇḍalam. *The deed was written by the accountant of the Nāḍu, Jayaṅkoṇḍa-chōḷavēḷāṉ* at the request of *Nāṭṭavar*. Mentions the taxes *kaḍamai, āyam, poṉvari, kāśukaḍamai, nāṭṭuvri, nāṭṭu-viniyōgam*.

VALLIMALAI[1]

NA-1166

Ref.: *ARE*, 1895, no. 6; *EI*, iv, no. 15(A), p. 140-1.

In a Jaina cave on the hill.

Kannada, 6 lines (verse); Grantha.

Gaṅga; *Rājamalla*, (Rājamalla I): r.y. ——: (*acc. c A.D.* 816).[1]

Records the excavation of a *vaśati* (monastery *or* temple) by *Rājamalla (I) son of Raṇavikrama*,[2] *grand son of* Śrīpurushe and the great grand son Śivamāra.

NA-1167

Ref.: *ARE*, 1889, no.[1] 91.

On the rock in the same cave.

Kannaḍa; Grantha.

Gaṅga; Rājamalla, (Rājamalla I) r.y. ——: (*acc. c A.D.* 816).

Records the founding of a Jaina shrine.

NA-1168

Ref.: *EI*, iv, no. 15(B), p. 141.

Engraved below the second image from the left in the same cave.

Kannaḍa, 1 line.

——

Records the setting up of the image, (below which the record is engraved) by the (Jaina) *preceptor Ajjanandin* (*Ārya-nandin*).

NA-1169

Ref.: *ARE*, 1895, no. 7; *EI*, iv, no. 15(C), pp. 141-2.

On a rock in the same cave.

Kannaḍa, 4 lines; Grantha.

Bāṇa; ——, r.y ——

Records the *setting up of the image of Dēvasēna bhaṭāra*, the pupil of *Bhava-ṇandin*,[1] who was the preceptor of *Bāṇarāya* (king of the Bāṇa family).

---

[1] The village is included in the Walaja taluk. (*See* Alaphabetical List of Villages, 1972, Published by the Govt. of Tamil Nadu).

[2] He may be identified with Vijayāditya who was also known as *Raṇavikrama*, the father of Rājamalla I.

---

[1] A copy of no. NA-1166 above.

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[1] He may be identified with the famous grammarian and author of Naṉṉūl, who was patronised by the Gaṅga king Amarābharaṇa Śīyagaṅgaṉ. If the identification is correct the record may be assigned to the early thirteenth century.

NA-1170

Ref.: *ARE*, 1895, no. 8; *EI*, iv, no. 15(D), g. 142.

Engraved below the first image from the right set up in the same cave.

Kannaḍa, 4 lines.

——

Records the *setting up of the image of Gōvardhana* by the *lord Āryanandin,*[1] the pupil of the *lord Bālachandra*.

---

[1] He is evidently the same person who is mentioned in no. NA-1168 above. He figures in many inscriptions in a number of places in the Madurai and Tirunelveli districts.

VAḶUVŪR (VAḶŪR)

NA-1171

Ref.: *ARE*, 1908, no. 68; *SII*, xii, no. 62.

On the slab set up near the sluice of the tank in the village.

Tamil, 6 short lines.

Pallava; Nṛipatuṅgappōttaraiyar (*Nṛipatuṅgavarmaṉ*), r.y. 6=*c. A.D.* 875.

Records the construction of a sluice (*tūmbu*) at Vaḷagūr by one Aṛamilippāruḷāṉ (of) Vaḷagūr (a resident) of Maṉṉārmaṅgalam in Aḻundūr-nāḍu.[1].

---

[1] Probably same as Tiruviḻundūr-nāḍu.

NA-1172

Ref.: *ARE*, 1908, no. 56.

On the east wall of the *maṇḍapa* in front of the central shrine in the Brahmapurīśvara temple.

Tamil.

Chōḷa; *Vīrarājēndradēva*, r.y. 7=*A.D.* 1070.

Records gift of paddy to the temple of Tiruvayaṉīśvaram-Uḍaiya Nāyaṉār for offerings at the early morning waking service (*tiruppaḷḷi-eḻichchi*) by a native of Āṛpākkam in Māgaṛal-nāḍu, a s.d. of Kāliyūr-kōṭṭam in Jayaṅgoṇḍachōḷa-maṇḍalam.

NA-1173

Ref.: *ARE*, 1908, no. 58; *Ibid*, part ii, para 50.

On the south wall of the same *maṇḍapa*.

Tamil.

Chōḷa; Tribh. Kulōttuṅga-Chōḷadēva (*Kulōttuṅga III*) r,y. 17=*A.D.* 1195.

Records gift of taxes in the village of Puravarinallūr for offerings and repairs in the temple of Tiruvayaṉīchcharam-Uḍaiyār at Vaḷugūr by *Śeṅgēṇi Vīrarākkada-Śambuvarāya*[1] who styles himself a Pallava.

---

[1] He is perhaps the same as Śeṅgēṇi-Ammaiyapaṉ Attimallaṉ *alias* Vikramachōḷa-Śambuvarāyaṉ mentioned as a contemporary of Kulōttuṅga III. (Vide *ARE*, 1900, p. 13, paras 32 & 33).

NA-1174

Ref.: *ARE*, 1908, no. 60.

In the same place.

Tamil.

Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga III*), r.y. 17=*A.D.* 1195.

Records gift of two lamps by *Ammaiyappa-Śāvaka* and others.

NA-1175

Ref.: *ARE*, 1908, no. 51.

On the south wall of the central shrine in the same temple.

Tamil.

Chōḻa; Tribh. Ku[lōtt]uṅga-Chōḻadēva 'who was pleased to take Madura and the crowned head of the Pāṇḍya' (*Kulōttuṅga III*), r.y. [2] 7=*A.D.* 1205.

Records gift of money for 6 lamps to the temple of Āḷuḍaiyār [Tiruva]yaṉīśuram-Uḍaiyār at Vaḻugūr in Irumbēḍu-nāḍu, a district of Veṇkuṉṟa-kōṭṭam in Jayaṅgoṇḍachōḻa-maṇḍalam.

NA-1176

Ref.: *ARE*, 1908, no. 59.

On the south wall of the *maṇḍapa* in front of the same shrine.

Tamil.

Chōḻa; Tribh. Tribhuvaṉavīradēva (*Kulōttuṅga III*), r.y. 38=*A.D.* 1216.

Records gift of money for a lamp by one *Puttūḻāṉ Periyaṉ Śambuvarāya-Pallavaraiyaṉ*.

NA-1177

Ref.: *ARE*, 1908, no. 57.

In the same place.

Tamil.

Chōḻa; Tribh. Rājarājadēva (*Rājarājā III*), r.y. 17=*A.D.* 1233.

Records gift of 32 cows and one bull for a lamp by *Śeṅgēṇi Vīrapperumāḷ alias Kulōttuṅgachōḻa-Śambuvarāya*.

NA-1178

Ref.: *ARE*, 1908, no. 55.

On the east wall of the same *maṇḍapa*.

Tamil.

Chōḻa; Tribh. Rājarājadēva (*Rājarāja III*), r.y. 23=*A.D.* 1239.

Records gift of 22½ *kāśu* by a devotee for burning 4½ lamps in the temple of Tiruvayaṉīśvaram-Uḍaiya-Nāyaṉār at Vaḻugūr. Mentions a certain *Kakkunāyaka-bhaṭṭāra alias Naṟppatteṇṇāyira-bhaṭṭa*.

VANDAVĀŚI

NA-1179

Ref.: *ARE*, 1900, no. 73; *SII*, vii, no. 80.

On a rock close to the Dhavalagirīśvara temple on the top of the Veṇkuṉṟam hill at the village.

Tamil, 11 lines.

Pallava; Nandippōttaraiyar (*Nandivarmaṉ III*), r.y. 6=*A.D.* 852.

Records the sale of income from all taxes such as *neḷ*, *Aippaśi-poṉ* and *ney* (from the village) by the *sabhaiyār* of Veṇkuṉṟam in

Veṇkuṉṟak-kōṭṭam to Tōśiyār, a resident of Nelvāyil, for conducting worship to god bhaṭārar on the hill at the village. It is stated that *those who dispute this* (*sale*) *are liable to pay a fine* of 1,000 *kāṇam per head at the nilaikkaḷam without showing uṇḍigai and paṭṭigai.*

NA-1180

Ref.: *ARE*, 1900, no. 73(A); *SII*, vii, no. 81.

On the portals of the same temple.

Tamil, 7 lines, fragmentary.

——; Tribh. . . . . . ., r.y. 16.

Mentions *Ārachchiyār-Ammai, daughter of Kaṇikīḻpākkōvaṉ Viḷupparaiyar* and a gift by her.

VEḌĀL

NA-1181

Ref.: *ARE*, 1908. no. 82; *Ibid*, part ii, para 18.

On a boulder near the natural cave known as Āṇḍār-maḍam on the hill in the village.

Tamil.

Pallava; Nandi (*Nandivarmaṉ II, Pallavamalla*), r.y. 14=*c A.D.* 745.

Mentions Viḍāl and Viḍāṟ-paḷḷi (probably) the 'Jaina temple (*paḷḷi*) at Viḍāl'.

NA-1182

Ref.: *ARE*, 1908, no. 84; *Ibid*, part ii, para 36; *SII*, iii, no. 92.

On a second boulder in front of the same cave.

Tamil; 19 lines: damaged.

Chōḻa; Rājakēsarivarmaṉ (*Āditya I*), r.y. 14=*A.D.* 885.

Records that since of the 500 (lady) disciples of Kaṉakavīrakkurattiyār at the monastery of Mādēvi-Ārāndi-maṅgalam in Vēḍāl, the 400 (lady) ascetics (*tapiśikkaḷ*) were not approved by the *vaḻiyilār* (probably the male disciples of Guṇakīrtti-bhaṭṭārar) undertook to look after the lay lady disciples.

Mentions that since Kaṉakavīrakkurattiyār was a disciple of Guṇakīrtti-bhaṭārar and was considered as the latter's daughter, (... ?) *mukkiyar* also shall protect this undertaking. Veḍāl is situated in the *kīḻvaḷi* of Śiṅgapura-nāḍu.

NA-1183

Ref.: *ARE*, 1908, no. 85.

On a pillar of the *maṇḍapa* in front of the same cave.

Tamil; damaged and incomplete.

Chōḻa; *Madi[rai[koṇḍa*-Parakēsarivarmaṉ (*Parāntaka I*), r.y. 19=*A.D.* 926.

Mentions Viṇṇagar Vayiramēgaṉ and a Kāḷāmukha Daśapuriyaṉ of the Harita-gōtra and the Āpastamba-sūtra.

NA-1184

Ref.: *ARE*, 1908, no. 71.
On the south wall of the central shrine in the Nīlakaṇṭhēśvara temple.
Tamil; unfinished.
Chōḻa; [Cha]kravartin Rājādhirājadēva (*Rājādhirāja II*), r.y. 5=*A.D.* 1168.

Details not available.

NA-1185

Ref.: *ARE*, 1908, no. 73.
On the west wall of the same shrine.
Tamil.
Chōḻa; Tribh. Kulōttuṅga-Chōḻadēva (*Kulōttuṅga II*), r.y. 27=*A.D.* 1205.

Records gift of the village of Śiviṟṟi by the inhabitants of Teḷḷāṟṟu-pparru to the temple of Kaṟakkaṇḍīśuramuḍaiya-Nāyaṉār at Viḍāl.

NA-1186

Ref.: *ARE*, 1908, no. 70.
On the south wall of the same shrine.
Tamil; unfinished.
Chōḻa; *Kulōttuṅga-Chōḻadēva*,[1] r.y. 12:

Details not available.

NA-1187

Ref.: *ARE*, 1908, no. 74.
On the north wall of the same shrine.
Tamil.
Pāṇḍya; Tribh. Kōṉērimēlkoṇḍāṉ (*Jaṭāvarmaṉ Sundara Pāṇḍya I*), r.y. 13+2=*c* *A.D.* 1266.

Records gift of land for offerings and for expenses during the festival of *Kōdaṇḍa-rāmaṉ-śandhi* called after the king.

NA-1188

Ref.: *ARE*, 1908, no. 69.
On the south wall of the same shrine.
Tamil.
Pāṇḍya; Kōṉērimēlkoṇḍāṉ Jaṭāvarmaṉ Tribh. Sundara-Pāṇḍyadēva, (*Sundara Pāṇḍya I*), r.y. 13+3=*c* *A.D.* 1267.

Records gift of land to the temple of Kaṟaikkaṇḍīśuram-Uḍaiya-Nāyaṉār at Viḍāl in Viḍāṟ-paṟṟu *alias* Vikrama-Pāṇḍya-vaḷanāḍu in Veṇkuṉṟa-kōṭṭam in Jayaṅgoṇḍachōḻa-maṇḍalam.

NA-1189

Ref.: *ARE*, 1908, no. 72.
On the west wall of the same shrine.
Tamil; unfinished.
Pāṇḍya; Kōṉērimēlkoṇḍāṉ Jaṭāvarmaṉ Tribh. Sundara-Pāṇḍyadēva (*Sundara Pāṇḍya I*), r.y. 13+3=*c* *A.D.* 1267.

Details not available.

NA-1190

Ref.: *ARE*, 1908, no. 83.
On a boulder near the natural cave known as Āṇḍārmaḍam on a hill in the village.
Tamil; damaged.
——

Mentions Mādēvi-Ārānda-maṅgalam.[1]

---

1. The king is not identifiable.

1. Also spelt Mādēvirandamaṅgalam.

APPENDIX

NA-1191

A. A COPPER PLATE INSCRIPTION OF PALLAVA NRIPATUNGA-VARMAN[1].

Ref.: *Rober Sewell, List of Antiquities, Madras*, ii, p. 30; *TLIMP*, i, p. 31; *APGAS*, iii, p. 3-76 and Plates.

This set of copper plates was purchased from the late Sri Mallampalli Somasekhara Sarma by the Department of Archaeology and Museums, Andhra Pradesh. It was originally recovered from the possession of a *brāhmaṇa* in Chittoor district.

Sanskrit and Tamil; Pallava-Grantha and Tamil, 128 lines.

Pallava; *Nṛipatuṅgavarmaṇ*, r.y. 6= *c A.D.* 875.

The plates consisting of seven in number are strung together by a ring. The seal on the ring bears the figure of a recumbent bull facing the proper right which is flanked by a lamp stand and a *khaṭvāṅga*. Just above the bull is represented the *Śivaliṅga*. The *Sanskrit portion of the grant gives the mythical genealogy of the Pallavas* from *Brahmā to Aśvatthāmon* and mentions the names of Aśōkavarman, Har gupta and Kāḷāryavarmaṉ. Then it gives the historical names of the kings from Narasiṁhavarmaṉ (I) to Nṛipatuṅgavarmaṉ. It states that Narasiṁhavarman (I) built a Vishṇu temple in stone in the midst of the ocean. Futhermore *it adds that Narasiṁhavarman (II) built a temple in stone at Kāñchī for Lord Śiva—an obvious reference to the Kailāsanātha temple at Kāñchīpuram. The plates state that Nandivarman (II) was the son and successor of Paramēśvaravarman (II)*. The donor of the grant *viz.*, Nṛipatuṅgavarman, was the son of Nandivarman (III) through his Rāshṭrakūṭa queen.

Mention is made of the *Bāṇa chief Parañjaya and his wife Pṛithivimāṇikka*. She requested her husband to make a gift of land to the *brāhmaṇas* and the king was kind enough to grant the village of Pṛithivimāṇikkachaturvēdimaṅgalam to the *brāhmaṇas*, (the village being evidently named after the queen of the Bāṇa chief).

The Tamil portion dated in the sixth regnal year of the king, records the gift of the village Śiṟṟūr in Paṇmā-nāḍū, a s.d. of Maṇayiṟ-kōṭṭam as a *brahmadēva* to 54 *brāhmaṇas* after renaming the village as Pṛithivimāṇikka-chaturvēdimaṅgalam. The donees were exempted from the payment of the following taxes *viz.*, *nāḍāṭchi*, *ūrāṭchi*, *vaṭṭināḷi*, *pudānāḷi*, *taṭṭuk-kāyam*, etc., and were granted some privileges such as the use of burnt bricks for building mansions and houses, planting of cocoanut and palmyra, maintenance of oil-press and gardening of *tamaṇagam*, *iru-vēli* and *śeṅgaḷunīr* flowers. It was also stipulated that 750 *kāḍi* of paddy from the said village collected as *pañchavāram* was to be used for feeding the *brāhmaṇas* in the temple (?) of god Mahādēva at Paḷaiyaṉūr Tiruvālaṅgāḍu.

---

[1] These plates have been noticed by Sewell as available in the Collector's office of North Arcot district. The gift village Śiṟṟūr *alias* Pṛithivimāṇikka - chaturvēdimaṇgalam in Maṇayiṟ-kōṭṭam may in all probability be identified with the modern Chittoor in Arkonam taluk of the North Arcot district.

These *brāhmaṇas* hailed from different places like Guṇṭūr, Kārambicheṭṭu, Korukoṭṭi, Kirañji, Uruppiṭṭūr, Alikoṇḍa, Śāttur, Kiḷinallūr, Tiruchchoguṉūr, Irāyūr etc., and suggest that most of them were from the Telugu country. Some of the titles like Kramavittan, Dēśapuriyan, Chaturvēdi and Śhaḍaṅgavi indicate the extent of the scholarship of the *brāhmaṇas*.

Some of the *sūtras* and *gōtras* of the *brāhmaṇas* mentioned in the record are respectively, Āpastaṁbha, Chandōga, Pravachana, Kātyāyana, Jaimini, Hiraṇya etc., and Vatsa, Bhāradvāja, Ātrēya, Kāmakāyana, Gautama, Harita, Kauśika, Kāśyapa etc.

The *charter was issued on the submission of Kāḍupaṭṭi Muttaraiyaṉ* and *the executor of the grant was Kāḍuppattit-Tamiḷappēraraiyaṉ* (*Bāṇa chief Parañjaya*). The *praśasti* was composed by Kumāra and the edict was written by Nempa of Kūpa.

NA-1192

B. A COPPER PLATE INSCRIPTION OF RĀJA VĪRA CHŌḶA

Ref.: *Rober Sewell*, *List of Antiquities*, *Madras*, ii, p. 1-2; *TLIMP*, i, p. 31.

Received from the collector's office, North Arcot district and now deposited in the Govt. Museum, Egmore, Madras.

Chōḷa; *Rāja Vīra Chōḷa*; r.y.——, Ś 1008 *or* 1011=*A.D.* 1066 *or* 1089.[1]

This is one of a very curious series of 13 plates, all from the same locality. They all purport to be grants by a Chōḷa sovereign in the years Ś. 1008 or 1011, to which period they cannot palaeographically belong. Moreover, they bear a seal at the top in characters resembling the Persian and this would seem to be a clear anachronism. This grant is on a *leaden* plate, coated with a thin sheet of copper. It purports to be a grant by Rāja Vīra Chōḷa in Ś. 1011 in the year of *Kaliyuga* 4190 and cyclic year *Plavaṅga*.

"It seems difficult to suppose that all these plates can be forgeries, partly from their number, and partly because no forger would be so foolish as to annex the Persian seal to such a document. The only other explanation that seems reasonable is that they form a series of copies of older authentic documents, recording grants confirmed by the Muhammadan chief at the time the copies were taken, and therefore bearing his seal."

---

1. The year 1089 A.D. corresponds with the twenty-fifth year of the reign of the sovereign variously known as "Vīra Chōḷa", "Rāja Vīra,", "Rāja Rājēndra", "Kulōttunga" and "Koppara Kesarivarman" (Kō-Parakēsarivarman).
2. This year S.S. 1011 corresponds to the cyclic year *Sukla*, twenty-two years subsequent to *Plavaṅga*.

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